Vol. LXXII, No. 3 March, 1925

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE MYSTICAL BODY 225
The Rev. H. G. HUGHES, Bristol, England.
PASTORAL COOPERATION IN RURAL PARISHES: A Report 234
The Rev. THOMAS R. CAREY, Lapeer, Michigan.
SOME THOUGHTS ON PARISH ORGANIZATION. 244
The Rev. EDWARD F. GARESCHE, S.J., St Louis, Missouri.
DECADENCE OF FAITH AND THE ECCLESIASTICAL BENEFICE 254
The Right Rev. ALEXANDER MacDONALD, D.D., Antigonish, Canada.
THE EQUAL "PRIMACY" OF THE OTHER APOSTLES 259
The Rev. JOSEPH H. STEWART, Ilkeston, England.
THE SUSPENSION OF INDULGENCES AND FACULTIES DURING THE HOLY YEAR 266
The Rev. JOSEPH MacCARTHY, St. Joseph's Seminary, Dunwoodie, New York.
CUSTOMS DUTIES ON ECCLESIASTICAL GOODS 275
JAMES R. RYAN, Associate Director, Department of Laws and Regulation, National Catholic Welfare Council.
THE CONFESSOR AND THE MEDICAL PROFESSION 290
MARYKNOLL MISSION LETTERS 295
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.
KEEPING THE BLESSED SACRAMENT ON TWO TABERNACLES IN THE SAME CHURCH 300
APPLICATION OF PAULINE PRIVILEGE. (Three Cases) 301
STATE LEGISLATION ON STERILIZATION OF CRIMINALS 305
RECENT BIBLE STUDY 309
The Rev. WILLIAM H. McCLELLAN, S.J., Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW

PUBLICATION OFFICE
111-113 E. Chestnut Street
Lancaster, Pa.

THE DOLPHIN PRESS
Philadelphia

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1924: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents in { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1924, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879

BROTHERHOOD CORPORATION

L. L. FARRELL (President)

Vineyards:

Washingtonville, Est. 1839
Livermore, California

Address all communications to:

New York Office
71 Barclay Street

Producers of the Finest Altar Wines in America

The Brotherhood is one of the oldest and largest Altar wine houses in this country. We allow no dealers to handle our Altar wines, all shipments being made direct to the Reverend Clergy from our vineyards at Washingtonville, New York.

Mr. L. L. Farrell, the President, has devoted his entire life to the Altar wine industry, and all shipments are made under his personal supervision.

Requests for price lists and application blanks will have prompt attention

How We Illuminate Gothic Churches When Candelabra Are Necessary

OFTEN it is impossible in high vaulted Gothic design churches to get sufficient illumination from candelabra alone. Yet such a church, without visible fixtures would hardly be Gothic.

With a problem of this kind, our experience has been that there are innumerable places where our reflectors can be cunningly concealed.

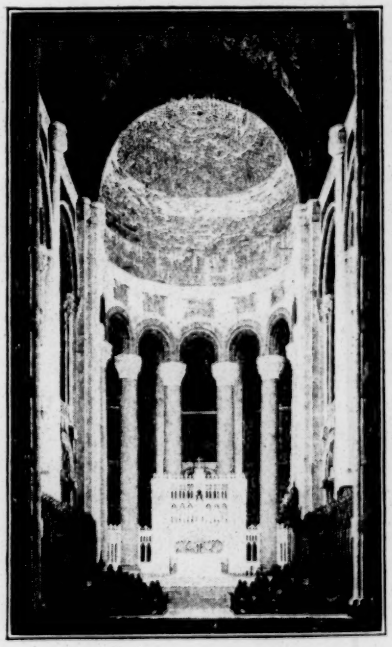
Even with the visible light sources not in operation, we can furnish adequate, glareless illumination.

For any difficult problem of church illumination consult us. A half-century of experience is yours for the asking.

I. P. FRINK Inc.

24th Street and 10th Ave., New York

Representatives in Principal Cities.



Concealed Frink reflectors illuminate the Chancel of St. John the Divine, New York City

CONTENTS CONTINUED

ANALECTA

SACRA CONGREGATIO RITUUM:

Canonizationis Beati Joannis Baptistae Mariae Vianney, Confessoris, Parochi Vici "Ars" 283

Beatificationis et Canonizationis Ven. Servi Dei Josephi Cafasso, Sacerdotis Saecularis 285

CURIA ROMANA:

Recent Pontifical Appointments 289

STUDIES AND CONFERENCES

Our Analecta—Roman Documents for the Month 290

The Confessor and the Medical Profession 290

Maryknoll Mission Letters. (*The Rev. Francis X. Ford, A.F.M., Yeungkong, China*) 295

Keeping the Blessed Sacrament on Two Tabernacles in Same Church 300

Application of Pauline Privilege. (Three Cases) 301

Distribution of Holy Communion Outside Church 304

State Legislation on Sterilization of Criminals 305

ECCLESIASTICAL LIBRARY TABLE

Recent Bible Study. (*The Rev. William H. McClellan, S.J., Woodstock, Maryland*) 309

CRITICISMS AND NOTES

Lefevre: Catholic Liturgy 317

Leduc-Baudot: The Liturgy of the Roman Missal 317

Loyola: With the Church 317

Tissier: La Doctrine de nos Fetes 317

——: The Inner Court 317

Cabrol: Liturgical Prayerbook 317

——: The Small Missal 317

De la Taille: Mysterium Fidei 320

Ryan: An Introduction to Philosophy 321

Blackmore: Spiritism, Facts and Frauds 323

Woods: Augustine and Evolution 325

Schwertschlager: Die Sinneserkenntnis 326

Jansen: Wege der Weltweisheit 326

Pégues: Commentaire Francais Littéral de la Somme Théologique de Saint Thomas d' Aquin 328

Predmore: Church Music 329

LITERARY ..... 330 BOOKS 333

ESSENTIALIA PHILOSOPHIAE

Quae in Usum Incipientium Digessit

FRANCISCUS P. SIEGFRIED

in Seminario S. Caroli Borromaei Philadelphiense Professor

Pocket Summary of Catholic Philosophy, giving the essentials of **Logic, Ontology, Cosmology, Psychology, Theodicy, Ethics,** briefly, clearly, in form of question and answer.

All set forth in graphic survey. For students of Philosophy in the Seminary and for maturer students who desire to make a rapid review of their Philosophy.

$1.80 a copy postpaid

American Ecclesiastical Review - - - 1305 Arch Street, Philadelphia

ENRICH YOUR LIBRARY

WITH A

SET OF THE REVIEW

OF RECENT MONTHS there has been quite a brisk turn-over of back copies of the REVIEW. We have been advertising for some numbers to help complete the files of some of our subscribers, and they are still in search of other back copies. If you need back copies or volumes, or if you have any to dispose of, now is the time to write.

+ + + +

The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

The following **Back Copies of REVIEW are wanted.**

All but January and April of 1889 ;
Any or all issues of 1890 and 1891 ; All but November of 1892 ;
All but February and September of 1893 ;
All but July, September and October of 1894 ;
All but May, September and November of 1895 ;
January, April, May, June, July and September of 1896 ;
January, February, August and November of 1897 ;
March, June, August, September and December of 1898 ;
February, July and December of 1899 ; July of 1900 ;
December of 1901, and DOLPHIN (Bibliographical Supplement) for March, April, June, July, August, September and October of 1901 ;
July of 1904 ; October of 1910.

Of other issues we have an ample supply.

THE
ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. II.—(LXXII).—MARCH, 1925.—NO. 3.

THE MYSTICAL BODY.

I.

ARE we to come to Christ through the Church, or are we to come to the Church through Christ?

Such are the alternatives often formulated to express the difference of principle dividing those who take the social from those who take the individualist view of Christianity. Those who would give an affirmative answer to the second question are at one with those who would say "yes" to the first in recognizing the existence of a Church, at least in some general sense of the term, instituted by Jesus Christ or at least growing out of His recorded sayings and acts. It is in regard to the nature and position of the Church and its mediating action that the two parties profoundly differ.

To the individualist in religion his relation to Christ is all in all. He holds that he is a member of the Christian Church because he believes in and loves the Divine Redeemer, because he partakes of His grace, worships Him and does Him service. Yet he is not a pure individualist, for he admits the high convenience, if not the strict necessity, of the visible banding together of Christians in different religious bodies for the purpose of common Christian action and worship. Thus far his religion is social, but the individualist idea predominates in his scheme of Christianity. He holds that he comes to the Church throught Christ; that it is his relation to Christ which makes him a Church member or qualifies him for Church membership. Also his particular Church to which he belongs claims no monopoly of the name of Christ's Church. It is rather, with other Christian bodies, one of many manifesta-

tions or precipitations, so to speak, of a religious life nourished secretly by the Holy Spirit in the hearts of multitudes of believers who in the aggregate, under all the varied outward forms of Christianity to which they give adherence, form one great Church of Christ, the real Church founded by our Divine Lord, invisible in its essence, whose members, actually, are known to God alone.

We may rightly call this the individualist view of Christianity and those who take it individualists. For these, their relation to Christ far outweighs in importance their relation to any visible body or Church to which they belong. Should they become persuaded that their spiritual life would gain by their leaving the denomination to which they adhere and joining another, this action, while it might cause distress to their friends, could in no wise be looked upon as an apostacy. By such a change a man would not cease to be a member of the great invisible Church which, in this view, is the real Church of Christ.

The conception of Christianity here outlined is of course not one with which a Catholic can agree. Catholics believe in the essentially social character of Christ's Religion. For us, Christianity as Christ made it consists in one unique organized and visible society. We cannot look upon the formation of Christians into an ordered society, with a hierarchy, with teachers and taught, spiritual rulers and spiritual subjects, with Sacrifice and Sacraments, and sacred rites by which God is worshipped and grace is given, as if this formation were a kind of afterthought; something, I would say, which grew up out of the necessities of the situation—the nature of things, and the nature of man, demanding some visible organization for the due preaching of the Word, for common worship, and the administration of the means of grace.

To Catholics nothing is more certain than that the Divine Founder of Christianity Himself embodied His religion in an organized society; Himself instituted its hierarchy; Himself committed to it the work of preaching the gospel to all nations till the end of the world.

For us nothing is more certain than that the Holy Catholic Church as now existing, the Church in recognized communion

with the Holy See of Rome, is that same Christian society which the Son of God instituted and left on earth to do His work when He ascended into heaven.

The social or corporate view of Christianity held the ground unchallenged for many centuries; it is firmly believed by all Catholics to represent historically the original form of the Christian religion; it is adhered to by the majority of Christians now existing upon earth, though there are some of these (members of the "Orthodox" Greek Church, for instance) who disagree with Catholics regarding the precise constitution of the society established by Jesus Christ.

Are Catholics, then, and those who with us take the social view of Christianity, logically bound in consequence to choose one or other of the alternatives formulated at the beginning of this paper? Is it really necessary to formulate these alternatives at all? Has the question to be settled for every Christian whether he ought to come to Christ through the Church or to the Church through Christ? A Catholic will answer that the question is unnecessary; that the alternative is imaginary; that the distinction between Christ and His Church implied by that alternative does not exist; that there is no question of coming to Christ through the Church or coming to the Church through Christ, because Christ and the Church are one; because to come to Christ is to come to the Church, and to come to the Church is to come to Christ.

In Catholic teaching Christ and His Church are one because together they form in the spiritual order a Body, the Mystical Body of Christ, Christ the Head and we His members, living by one same spiritual life communicated to Head and members alike by the Holy Ghost who dwells in both and comes to the members through Christ their Head.

Before my theme is further developed, let it be said that just as we cannot call the holders of the individualist view unqualified individualists, so neither should Catholics be thought of as if their personal religion were sunk and annihilated in the social Body which is the Church. Catholicism is not a religious Socialism. For a Catholic, not less than for the religious individualist, his personal relation to God and Christ is of supreme importance; though, to repeat it, this does not involve any necessity for him to make choice between

his Church and his Saviour. In truth, the individualist and social views of Christianity find their perfect reconciliation in the Catholic religion. At the same time the essential necessity of the visible Church Catholic in our belief as being herself the actual scheme of salvation for men which God from eternity decreed and the son of God in time fulfilled, justifies the description of ourselves as holding, and holding more completely and consistently than others, what I have called the "social" view of the religion of Christ.

II.

Let us ask, what is a Christian? A Christian is a new creation of God, created in grace. By the inpouring of supernatural and sanctifying grace, normally first given to the soul in baptism, man is endowed with a new spiritual life, assimilating his soul to the divine likeness. By virtue of the life-principle of grace and the supernatural capabilities and gifts which, like new faculties of the soul, go with it, the Christian is brought into the relation of adoptive sonship to God and is enabled to perform actions tending and leading to eternal life. Eternal life is in the Beatific Vision of God in Heaven; an intuitive sight and intellectual apprehension of God seen as He is; no longer known under the veil of faith or only in the mirror of His creation. By the supernatural gifts of faith, hope, and charity we now, in a supernatural manner, know, aspire to, and are united to God here on earth, to see and love Him perfectly in heaven when the gifts of grace shall have found their fruition in the celestial gift of glory.

For this has God made His new creation of Christian souls: for this the Son of God became Incarnate and died on the cross: for this has the Christian undergone in baptism that new birth which was so great a mystery to Nicodemus, and of which the Divine Master said, "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven."

The perfect Christian is he who so develops by God's help the supernatural gifts and graces of the Christian life as to fill all his being and actions with their divine influence, believing, hoping, striving, and above all *loving*—loving God for His own sake and others for the sake of God. The soul of

the Christian who does this is the very dwelling-place of God: "If any man love Me, he will keep My Word, and My Father will love him, and We will come to him and will make Our abode with him."

A glorious life, indeed! A truly divine life; a life of friendship with God in the bonds of love in the Holy Ghost; a life admitting, it is true, of greater or less perfection according to the measure of the distribution of God's grace to each and the measure of each one's coöperation with that grace, but a life that every Christian may in some degree attain (for grace is given to all) and of which the least measure exalts a man above the highest principalities of earth. Not forgiveness of sins only, nor only the moral education of the human race, but the elevation of man to a divine life is the object of the Incarnation; and the Christian dispensation is the means by which and in which that divine life is given to us and we frail creatures are caught up into union with God and made Godlike and Christlike in character and actions.

While all this is true, and would, I suppose, be acknowledged as true by many non-Catholic Christians, it does not yet tell us how this magnificent transformation of the creature is brought about; it leaves unanswered a question which must suggest itself to many humble hearts. How can I, a mere creature, be worthy of the divine intimacy implied in the Christian life; how give my God any love, any worship, any service that can be pleasing in His sight? The answer is that we Christians are lifted up into such marvellous association with Christ and the Church that His merits are shared by us, His atonement is made ours, His worship of God counted as our worship and His love of God as our love of God; while reciprocally we, with all we do that is good, are taken up into Christ and made His own. It is because the Holy Catholic Church is the Mystical Body of Christ, one with Him, because those who are members of the Church are by that very fact members of Christ, that this is true. Being made in God's Church very members of Jesus Christ His Son, we, by this relation of identity with Christ in the unity of the Mystical Body, are raised to the sonship of divine adoption, reconciled in Christ to God and endowed with the grace of the Holy Spirit which, being in all its fulness in the Sacred Humanity

of Christ the Head, flows from Him to all His members; for, says St. Paul, "in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free, . . . now you are the body of Christ, and members of member".

As Christ's Mystical Body, the Church is one with Himself in the spiritual order and in the economy of salvation; one with an identity like the identity of the many cells of a human body with the whole man in the unity of whose being they have their life. To express this identity in the spiritual order between Christ and Christians St. Paul returns again and again to his inspired simile of the human frame. Christ and His Church are not two, but one; forming one moral being in God's sight. It is in Christ and with Christ and as one with His Divine Son that God looks upon His redeemed ones in the Church; for God the Son became Incarnate to be the second Adam, the Head of a spiritual progeny born in Him, so that between us Christians and Christ our Lord there is an essential relation. He, as God made Man, exists for us; and we, as His members, exist for Him to make up His Body which is the Church. Thus does the Church in truth constitute a mystical prolongation upon earth of the Incarnate Life of the Saviour who dwells ever in Her by His Holy Spirit; thus do we, as His members, dwell in Christ—in that Mystical Christ, made up of Jesus and His members, of which St. Paul speaks. "As the body" (i.e. of man), he writes, "is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also"—and here we should naturally expect the sentence to end "so also is *the Church*", or "so also are *Christ's followers*"; but with startling unexpectedness the Apostle concludes "so also is *Christ*". That is to say, as the human body is one and many, so Christ is one and many; as the members, being many, and yet one body, so Christ is constituted of many members in the one Body; one whole Body—like the complete human frame—of Head and Members together, the Mystic Christ, consisting of the Incarnate Word and Christians His members.[1]

[1] Cf. *Our Goodly Heritage*, by Rev. H. G. Hughes, London: Burns, Oates, and Washbourne, 1918, page 80.

III.

Now it must be asked, is the Mystical Body really a visible or an invisible Body? Is there a society on earth to which we can point and say, "Behold the actual Body of Christ on earth; behold its members, who are members of Christ Himself by virtue of their membership in that society?" Does any visibly existing Christian Communion, or do all Christian bodies together, coincide on earth with Christ's Mystical Body of which we read so much in the New Testament?

Remembering that there are three divisions of God's Holy Church, the Church on earth, the Church in purgatory, and the Church in heaven, and that the Mystical Body of Christ in its fullest extension is made up of all these, we must reply that it is plain on the one hand in the pages of the New Testament that our Divine Lord instituted on earth a Church which is and ever must be essentially visible; visible first in that it is a palpable society whose members may be known and recognized; but visible also in that it may be identified by certain well-defined characteristics as the Church which Christ actually did found and whose character He Himself described. On the other hand it is plain that Scripture identifies this visible society established by Christ with the Church spoken of as His Body; the Church forming with Christ her Head one moral being in the spiritual order; the Church of which the membership makes us members of Christ and identified with Him. When Christ speaks of His Church built upon Peter the Rock, describes that Church in many a parable of the kingdom of heaven, gives her the commission to baptize all nations and preach the gospel to every creature; when St. Paul speaks of the Church of God as one over which bishops are set by the Holy Ghost as rulers, or calls her "the pillar and ground of the truth", it is clear that no different Body is signified than that one indicated by the repeated Pauline expressions describing the Body of Christ, with Christ its Head, Christians its members, and therefore members of Christ Himself—"one Body and one Spirit, as you are called in one hope of your vocation. One Lord, one faith, one baptism, one God and Father of all." In other words, there is in the New Testament a clear ascription to one and the same body, the Church, of the concrete and visible attributes which constitute

a visible society, and of a real, if spiritual, identity with the Incarnate Word in one organism of Head and members expressed by the similitude of the human frame.

There is no need then to formulate the alternative question, "To Christ through the Church, or to the Church through Christ?" Its place is taken by the statement, "Christ is in the Church, and the Church is Christ—the complete Christ, Jesus and His members, that it was the purpose of the Incarnation to bring into the World."

It is in this Mystic Christ, as His members, as spiritually one with Jesus in that living organism made up of Himself and us, that all our Christian life is lived: it is from that living organism of Jesus and His members that our religious acts proceed so long as, by grace, we are living members of the Church. Since we are rational beings endowed with free will, our acts necessarily remain personal acts, proceeding from us as individuals; but by reason of our membership of Christ, they belong also to Him and to the Whole Body of which we are members. Thus are we raised to dwell in heavenly places with Christ who is the Head of His Body the Church: thus are our good actions, our prayers and patient sufferings made acceptable to the Majesty of God and infinitely ennobled by our relationship to His Son.

While Catholics contend that visible membership of the Church is the normal way of salvation appointed by God in Christ, they do not deny that some may belong to the Mystical Body even without being *outwardly* joined to the visible Catholic Church which is identical with Christ's Mystical Body on earth. The Church has a "soul", an animating principle, which from one aspect is the Holy Spirit Himself, and from another is the divine grace which He pours out in the souls of men. Although a wilful and conscious cutting-off of himself from the visible Body would deprive a man of the Holy Ghost and of grace, this is not so when such non-communion is innocent and free from bad faith. Those in good faith, though outside the visible Body, yet may have God's grace and so be animated with the same life-principle which is the "soul" of the Church. As our theologians say, such a man, if in good faith, belongs to the Church's soul, and by this fact is in reality connected with the Mystical Body, since "good faith" includes

a sincere desire to do all that God has appointed for the salvation of men; an implicit desire therefore, to belong to the true Church of Christ. As, in certain circumstances, the "baptism of desire" can supply the place of actual reception of the Sacrament, so, too, with those in good faith and in invincible ignorance, membership of the Church by desire may supply for actual and visible membership. "It is to be held as of faith", wrote Pope Pius IX, in 1854, "that outside the Apostolic Roman Church no one can be saved; that this Church is the one ark of salvation, and that he who has not found entrance will perish in the flood; it is none the less similarly to be held for certain that those who suffer from ignorance of the true relation, if their ignorance be insurmountable, are involved in no guilt on this account before the eyes of the Lord. But as things are, who would make so vast and arrogant a claim as to count himself able to define the limits of ignorance of this sort, in view of the various character of peoples, environments, temperaments, and other considerations? Assuredly, when, released from these bonds of flesh, we see God as He is, we shall realize to the full how close and how beautiful is the bond which binds divine mercy and justice together; but, so long as we dwell on earth, weighed down by this mortal clay, which dulls the soul, let us firmly hold as of Catholic teaching that God is one, faith one, and baptism one; it were wrong to press further our inquiry."

Not daring, then, to set limits to excusable ignorance, much less to the "uncovenanted mercies" of God, we may well hope that there are multitudes, who, being blamelessly outside the Body visible, yet participate in the divine life of grace which animates the Church. We wish to bring them in, because that is God's will, who desires "one fold and one shepherd", and because we hold that, outside, they are in constant peril, and miss more than words can tell. We pray and strive that they may be brought to that visible unity of the Mystical Body which, if it were attained by all—even by all who, as it is, believe in and love our Divine Lord—would indeed make God's Church on earth to an indefinitely increasing degree the salvation of the nations, an irresistible force against the powers of evil and of sin.

H. G. HUGHES.

Bristol, England.

PASTORAL COOPERATION IN RURAL PARISHES—A SUCCESSFUL EXPERIMENT.

IN May 1922, on the occasion of the tercentenary of the canonization of St. Philip Neri, the REVIEW published an appreciation of the saint's pastoral activity, pointing out the admirable qualities that make him a model especially for the secular clergy of modern times and in America.

The saint had undertaken to organize the pastoral clergy of a neglected district by proposing a coöperative community in which individual talent and zeal would be distributed so as to serve the double purpose of enlarging religious service to the faithful, and aiding the members of the priestly union to preserve the apostolic spirit, sanctifying and quickening their energies unto mutual edification and the increase of faith among the straying flocks.

With this purpose St. Philip established the Oratory for secular priests. The idea was not new. St. Augustine had done the same thing. St. Charles Borromeo later on organized the Oblates with a similar view, as did Cardinal Berulle, St. Vincent de Paul, and other leaders of apostolic union among the secular clergy. Each of them sought to adapt the principle of pastoral coöperation to the peculiar conditions of time and place which confronted them in their missionary efforts.

The thought that suggested itself in reading the history of St. Philip was that his system might be adopted in many rural sections of the United States where priests live far apart, each with a separate pastoral responsibility for flocks the members of which are scattered over extensive areas.

The difficulties which prevented successful missionary operations in many country parishes may be summed up thus:

1. The scattered condition of rural congregations makes it necessary for the priest, if he would know and keep the members of his flock attendant and instructed, to be much on the road for purposes of visitation, sick-calls, and parochial organization.

2. This entails the expense of providing a vehicle, railroad fares, wear and tear, and loss of time and opportunities, for in his missionary excursions he frequently finds his people

engaged in work away from home; while on the other hand he is not readily at their call when they need him.

3. As a result and as a matter of fact many a priest is led to confine his pastoral work to the duties of Sunday and holiday, with the incidental opportunities thus afforded of administering the sacraments in his local church.

This condition induces the temptation to cultivate a hobby at home, which, while in itself good or harmless, may absorb or blunt his priestly and pastoral sensibilities by being carried to excess. Failing this, he is subject to the allurement of seeking diversion away from home, spending the time from Monday to Saturday, when he is not urgently wanted, in congenial association outside his parish. All this means neglect of the souls committed to his charge and a lessening of the spiritual forces within himself.

St. Philip's plan of organizing a central community house, where a number of priests might combine their resources for the pastoral administration of a district, seemed calculated to eliminate some of the above mentioned dangers of isolated rural shepherding. The use of the automobile and the telephone facilitates missionary activity for the benefit of scattered congregations, without impairing social intercourse among priests living in the same house where books, music, and other recreational helps to intellectual and spiritual culture are offered them in a way to increase their opportunities for stimulating the religious sense of their people.

The idea of locating in central places a community of priests under an experienced pastoral leader suggested the further advantage of reducing the household expenses which several isolated pastoral residences would involve. It would solve many a problem of housekeeping and service. It would not only reduce expenses, but increase the facilities for reaching the people, since roads and traffic communications are apt to be more perfect at and from the leading centres. Not only is the personal contact made easier, but the chances of carrying literature, useful information, and first aid in cases of need, are more direct and efficient.

Against this it is objected that the parish priest should live in the centre of his own flock, know and father his sheep, and claim their personal support. But it is precisely because this

is not being done that St. Philip's plan is suggested. Theoretically, the rector of a rural parish with a widely scattered flock may know his people, and keep an account of their attendance at church and call for their dues. Yet his influence is that of a religious official, remaining stationary or decreasing with the lack of the invigorating graces which come from instruction in schools, frequent catechizing, and the diffusing of a spiritual atmosphere in the home.

Whatever may be said for or against the idea, it is counted a gain that a priest who has had wide experience in missionary enterprise decided, apparently on the initiative of his own intelligent zeal and with the approval of his bishop, to put the suggestion to a test. Monsignor Francis C. Kelley, whose marvelous success in founding and organizing the forces of the Catholic Church Extension Society had obtained for him the confidence of his friends, knew how thousands of souls were being neglected in the rural districts simply for want of organization. Among the many devices for saving souls adopted by the Church Extension Society he proposed to begin a community centre of pastoral ministry such as had been suggested by St. Philip's Oratory. The small parish of which he had been pastor before he undertook his organization of the Extension Society with its nation-wide influence on behalf of the Catholic faith gave him his first opportunity. He knew the needs of that locality; and, having found a trustworthy band of helpers under the leadership of the Rev. Thomas R. Carey, he started to carry out his plan. The following Report of the first year's work will speak for itself. May it find imitators in many places where souls are pining in the shadow of death owing to the absence of watchmen to carry the light of guidance and charity to their aid.

* * *

FIRST ANNUAL REPORT, ST. PHILIP NERI MISSION.

St. Philip Neri Mission was established by the Catholic Church Extension Society of the U. S. A. in November 1923, as an Experimental Station for the purpose of studying and working out the problem of how best to serve the rural Catholic population.

Lapeer, Mich., where the Extension Society was conceived, was selected as the headquarters of the mission. To Lapeer's

original missions at Imlay City and Davison, Allenton was added in December; and in January Oxford, Romeo, and Lake Orion (the latter as a summer charge) were attached to St. Philip's.

Two institutions were located in the district—the Michigan Home and Training School for the mentally defective, and the American Legion Billet for the widows and orphans of veterans.

Thus St. Philip Neri Mission was given charge of parts of five counties with a territory approximately two thousand square miles in extent, embracing six all-year missions, one summer mission, and two public institutions. Davison is twelve miles from Lapeer; Imlay City fourteen miles; Oxford eighteen miles; Orion twenty-one miles; Allenton thirty miles, and Romeo thirty-five miles. The main roads are good gravel.

HISTORY.

Prior to last November the entire district boasted only one resident priest who lived at Lapeer, and attended Imlay City, Davison, and the Michigan Home. He offered Mass every Sunday in Lapeer, twice a month in Imlay City, and once a month in Davison, attending the Home on weekdays. A priest from Detroit said Mass every now and then in Allenton, which is composed of Belgians and German-speaking Hungarians. The other places were missions attached to the parish of Rochester. Oxford had a church and Mass one Sunday a month. Romeo and Orion were churchless, and were attended only in the summer months in public halls rented for the purpose. With the exception of Allenton all the congregations are in the main English-speaking. It is only fair to say that up to a few years ago the roads were bad, and before that the automobile had not been invented. One priest with a buggy or on horseback simply could not binate and cover the territory. There were memories also of a terrible apostacy and a scandal which lasted nearly twenty years.

THE STAFF.

The experiment began with three priests, but with the added territory came another priest toward the middle of January.

The Rev. Thomas R. Carey, of the Diocese of Detroit, was appointed Superior and assumed active charge of Lapeer proper. The Rev. Thomas R. Gorman of the Diocese of Wichita was assigned to the missions of Oxford and Romeo. The Rev. James H. Grady, of the Diocese of Boise, was named to look after Imlay City and Allenton. The Rev. Rupert A. Dakoske, of the Diocese of Detroit, was placed in charge of Davison, the Michigan Home, and the Legion Billet. He served the Billet on a weekday, and during the summer months when the chapel at the Michigan Home was closed he attended the summer mission at Orion. Under this arrangement Father Gorman had a drive of seventeen miles between Masses on Sundays; Father Grady sixteen miles, and Father Dakoske twelve miles in the fall, winter and spring, and almost triple that distance during the summer months. In accordance with the plan these priests lived at their respective missions at least five days a week. They roomed with one of their families, and took their meals wherever they happened to be.

THE ROUND OF DUTIES.

1. The priests to be on duty at their respective missions from Saturday noon until Thursday morning.
2. Mass to be said every Sunday in all the missions. In Lapeer two Masses.
3. Catechism classes in all missions Saturday afternoon.
4. Regular hours for confessions at all missions.
5. Sunday evening services in the four principal missions, namely Imlay City, Oxford, Davison and Lapeer.
6. Weekday Masses in the principal missions at least four days a week, and during these days the Blessed Sacrament is to be kept in the tabernacle.
7. Household visitation, being a feature of the plan, each priest must first make a full and complete survey of his district, and when the census is complete he must make a second, and if possible a third visit to each family during the year.
8. A record must be kept of each day's work and a weekly report of all activities made to the Superior.
9. These reports are to be made in writing at the meeting of the staff held every Saturday at noon, when ways and means are to be discussed and plans laid for the coming week.

EARLY DAYS.

It was evident from the beginning that the spiritual condition of the entire district was far below par. The whole parish reflected that spiritual weakness so characteristic of Catholics living in a non-Catholic environment and without Catholic schools. On the first Sundays of the experiment twelve, and thirteen, and fourteen received Holy Communion, and the people expressed surprise when the pastor complained. Judging from the records of those first Sundays, not more than three thousand Communions had been distributed in the entire district in any of the years that preceded. In several places without a church no organized effort had been made to teach Catechism to the children, and the three classes that did exist were not well attended. Even adult members of the various missions were poorly instructed, and had very little of the Catholic spirit that distinguishes "our kind" the world over. The attendance at Mass on Sundays was indifferent and on holidays of obligation, Christmas excepted, was practically nil. The actual attendance at Mass during the early days of the experiment indicated that some two hundred Catholic families were living in the district, a lot of them very faithful. There was little bigotry.

It was realized at once that the first step to be taken must be a get-acquainted tour among the practical members first, and the canvass of the fallen-away afterward. Each family visited was checked up, and an intimate survey made of the circumstances affecting each case. Visiting people in their homes, getting acquainted with the children, showing a sympathetic interest in the lives of all, became our chief work. Every home visited was blessed according to the ritual of the Church. From the practical Catholics, attention was turned to the stray sheep of the flock. Catholic families were found in every stage of spiritual decay, some of whom are lost to the Church forever. Mixed marriages had taken a terrible toll among the little ones, yet children, where both parents were supposed to be Catholics, were found attending Protestant Sunday school. Despite these losses, however, approximately five hundred families, good, bad, and indifferent, were found and listed, all of whom were willing, if not eager, at least to consider the opportunity of practising their religion. Cate-

chism classes were gradually started at the various missions, and catechetical centres were established at nine strategic points for the benefit of children who would not or could not attend the regular classes. The early days of the experiment had many discouragements. The work was hampered in the very beginning also by the severity of the winter. There were Sundays when the priest going from mission to mission had to shovel his way through the drifted snow. The heavy going began in January and lasted until the end of February. For weeks at a time the side roads were impassable. The remodeling of the Mission House at Lapeer was another bar to more effective work. It had been practically abandoned as a priest's house and literally permitted to go to rack and ruin, although at one time it was considered the finest home in Lapeer. For the first six months of the experiment the staff was quartered in a rented house, and the task of preparing the rectory for occupancy claimed weeks and months which had been pledged to spiritual endeavor.

THE FIRST YEAR.

Gradually the faith of the people began to show some signs of an awakening. People who had not been to Mass in years appeared in church, and others known as indifferent began to attend Mass regularly. More and more children came to catechism. The number of Communions began to increase. A year is at most a brief period. No year in our life seemed briefer than the year that is closing. And yet much has been accomplished. To realize just how much, one would have to be on the ground to see and hear and feel the change that has been wrought. The following figures tell but a feeble story. Here they are for the first year:

1. Baptisms. There were 77 in all, one-third of them belated.

2. First Communions. The total was 78.

3. Catechism. The classes held in church were augmented by the classes at the nine selected centres, and by the use in ten instances of Mgr. Day's Correspondence Courses. The enrollment at the year's close is 377 children.

4. Sunday Mass. The total number who attended Mass during the year is 49,863, two-fifths of whom were counted during the first six months.

5. Weekday Masses. The weekly average attendance has been 127, many of whom also received Holy Communion.

6. Sunday evening. These services were not so well attended, the number present varying from 150 to 250 an evening.

7. Communions. Total number 11,751.

8. Instructions. Instructions on the Mass were given at the Sunday Masses at all the missions, and the evening sermon was in reality a catechetical instruction on the commandments of God and the Church.

9. Classes in Christian Doctrine for Catholic adults were held in Lapeer from January to June and showed a weekly average of sixty-two for the six-month period. The classes were held one evening a week and lasted an hour. Similar classes were held in the outlying missions, but for shorter periods.

10. Masses at Stations. From time to time Mass was offered in the homes of the sick and aged living in the country, as well as in the homes of some who, because of distance or lack of a proper vehicle, could not attend the mission church.

11. The men were organized into the Holy Name Society, and received Communion in a body monthly.

12. The Order of Martha was established in each mission. As "Marthas," the woman collected and forwarded to the Extension Office for record more than $2600. As "Marys" they received monthly Communion in a body.

13. *Our Sunday Visitor* is mailed direct to every family listed—483 in all.

14. Prayers were offered every Sunday for the spread of frequent Communion, and for those who failed to attend Mass.

15. Practically no effort was made for conversions, although eleven converts were received during the year. It was thought wise to try to reclaim and build up "our own" before an attempt was made to win the "other sheep". No opportunity to win the confidence of the non-Catholic, however, was overlooked. Father Grady served as Scoutmaster in Lapeer for six months. All the priests used the press of their respective towns to announce the time of Masses, etc., and several articles appeared in the local papers bearing the name of Father Gorman.

BUILDING AND REPAIRS.

Two new churches were erected during the year. The Church of St. Thomas at Orion, a frame structure, was dedicated in June. The new church at Romeo is a brick veneer and is now ready for dedication as the Church of St. Clement of Rome. A disastrous fire in the Imlay City causing $5000 damage, which was fully covered by insurance, added to our building program. Minor repairs were made in all the other churches, and extensive repairs were made on the Mission House at Lapeer. Exclusive of the repairs at Imlay City our building and repair bill amounted to slightly more than $30,000, of which about $5,000 remain unpaid.

FINANCES.

The pastor's salary and expenses were paid by the parish. The expenses of the three curates were met by their respective missions. Church Extension paid their salaries amounting to $2400, and furnished each with a car. The auto bill was $2150; office furniture, supplies and postage $350. The balance of the $10,000 received from Extension was expended on the building and repair program referred to above. To this same program the missions contributed about $20,000.

To-day St. Philip Neri Mission is in a position to finance itself. A year ago it supported one priest in frugal comfort. Now it is prepared to support four priests in the same frugal comfort. It should be observed, however, that the question of money was rarely mentioned on the missions, lest it should defeat the aims and objects we had in view. In the very beginning pew rent was abolished, and the Weekly Collection Envelope System of church support was explained and installed. Meagre at first, the contributions have shown a steady growth until to-day the income of St. Philip's Mission is sufficient for the needs of its priests and missions.

RECORDS.

The keeping of records, which began the first day of the experiment, was a burden in itself. They tell how many people attended Mass on Sunday in each of the missions, how many received Communion, and how many attended the evening services: how many week-day Masses were offered at the principal missions together with the attendance and number

of Communions; the number of children instructed, as well as adults, and the number of families visited. These records were gathered from the weekly reports, which were in reality time-cards, and we claim the distinction of being the only priests in the country who punch a time-clock.

FUTURE.

The Superior, who took the assignment for a year, is to stay until the plan is more fully developed. At this writing Father Gorman is returning to Wichita and his place is to be taken by the Rev. James B. Fitzpatrick of Detroit. Father Grady is going in the near future to do field work for the Extension Society. The Right Rev. Bishop Gallagher has promised to fill his place in order that all the possibilities of the plan may be worked out. The plan as outlined by Monsignor Kelley was a prime factor in whatever success has been achieved. Most priests are sent to the rural parish without a plan. We were given a program and all we had to do was to follow it. Candor compels us to admit that most of the plan given us by Monsignor Kelley is still untried. To develop its possibilities would require years of earnest effort, but once developed St. Philip Neri Mission would be indeed a model rural parish. And in its making a number of priests could be trained for work in the rural church. The feature of the plan responsible for most of the success certainly was intensive household visitation work. The priests made 2409 visits to families during the year. Almost every visit produced good results. All the priests attached to the experiment believe this point should be emphasized. It is also important to note that the plan called for a fixed number of days each week to be given by all the priests to their work. The rest period gave each two days and a half. That time was usually spent in the Mission House, and there experiences were interchanged and preparations made for the next work period. The priest alone in the country would naturally not have this incentive. We all saw that the community life of two and a half days per week was valuable.

Next year other features of Monsignor Kelley's plan will be developed.

Respectfully submitted,

(Sgd.) THOS. R. CAREY, *Superior.*

November 1, 1924.

SOME THOUGHTS ON PARISH ORGANIZATION.

THERE are two sorts of experience. There is the personal, immediate contact which a man has with affairs, and this is limited, of course, by considerations of place and time. In our short span we can only have direct knowledge at first-hand of as many experiences as can be crowded into a single life. But there is another sort of experience much broader, though not so satisfactory as to details. It is what one might term second-hand experience, the knowledge one has from hearing others talk about their work.

The observations which we intend to make in this article are for the most part the result of experience, but of the second sort. Parish organization has always seemed to the present writer a subject of immense importance to the Church. As our present system goes, especially in this country, the parish bears a relation to the Church at large comparable to that which the family has to the State. If all is well in the parish, all is well everywhere. The first point of contact with the Catholic people, the most effective place to reach and better them, the strongest influence for their spiritual and even, in some way, for their social well-being is to be found in the parish.

For this reason, in the course of quite extensive activities, we have always had an interested and an appreciative eye on the work of the parish priests. We have admired them, their energy, their courage often in the face of difficult conditions, their friendliness with their people, the tireless way in which so many of them keep striving for the good of souls. A great desire ought to be in the heart of every one who is devoted to the interests of the Church, to help the work of the priesthood. "Qualis rex, talis grex," is a principle which explains many things in the spiritual as well as in the secular realm.

It is possible from this manner of observation to deduce some interesting truths and suggestions. Sometimes the looker-on may see details to which those who are in the thick of the work may not advert. In any case, even a mistaken statement or observation or suggestion sometimes proves helpful because it stirs the mind of the reader to seek the right conclusion or explanation, to rectify the erroneous remark.

It is with all this in mind that we purpose here to set down some reflections on the present state of parish organization in this country and on the future needs and prospects thereof. The single purpose is to be of use to those devoted men who are now laboring in parishes for the cure of souls. If what we have to say prove practical to them in either of the ways just mentioned, this will be reward enough.

PARISH ORGANIZATION MORE AND MORE IMPORTANT.

We hear a great deal everywhere about the increasing difficulty of keeping up parish societies, and the reason of this difficulty does not seem far to seek. Life has grown immensely more complex and interesting than it was even a generation ago. Those who have lived on into another generation hardly realize themselves how great the change has been, because it has been a gradual one. But let them pause for a moment to compare the American parish in which they spent their boyhood with the one in which they now live. Thirty years ago there were no movies, no automobiles, no radio, no airplanes, no such multiplication of clubs, societies, entertainments, incessant demands on the time of the people as there are nowadays. Some few places of amusement, theatres, opera houses, were to be found downtown in the cities, but no one thought of having a movie every few blocks or being able to speed out into the country twenty miles of an afternoon.

In those days it was a pleasant excitement to go to Sodality meeting, to find there one's friends and neighbors, to have a chat after the exercises. All the other nights of the week one stayed at home, perhaps, except for a visit to a friend or an occasional evening at the theatre or a concert. Nowadays for many persons every evening is occupied with some engagement or other. Not one society, but a whole multitude of them clamor for attention and time. No wonder that it is difficult to keep up attendance at parish societies when there is such keen competition on the part of the world for the time and energy of so many of the parishioners.

Add to this that our people are in a state of constant restlessness and change. They go from parish to parish and even from city to city in a bewildering way. Traveling is

so easy and opportunity is so general that the young people especially are tempted to wander. When they come to a new city or a new parish, it is difficult to align them with the parish activities. In fact it is very hard to find them out at all unless they have been trained to call on the priest and to ask to join the local societies. This is another reason why parish societies and organization in general encounter more and more difficulties. Moreover, with the constant development of new amusements, new modes of transportation, new opportunities, it would seem that a difficult situation is in the way of becoming still more difficult. Not easier, but harder conditions for our present modes of organization seem in the lap of the future.

Besides, and this makes the discussion still more important, it would seem that the very difficulties we have mentioned contain in themselves a reason for still greater efforts. In other words, the difficulty is the measure of the need. The very fact that our people are so distracted and engrossed in secular affairs means that they need more than ever the influence of religious societies. The fact that they do travel so much and go forth in such numbers from the restraining and religious influences of home, means that they stand all the more in need of pious associations and Catholic friendliness in the new parishes to which they wander.

Thus, while at present it would hardly be too much to say that there is observable all along the line a certain weakening of parish societies, a growing difficulty in maintaining them, the valiant leaders of the people are realizing more and more the need not only of defending, but of increasing parish organization. They are called on for much the same courage shown by the general in the great war when he sent a message to headquarters to the effect that, his right wing being driven back, his left wing imperiled and with no very favorable news from his centre, he still was about to order an attack!

Fortunately, in the spiritual line, every effort is a success, even though its visible results are but few. The existence of religious societies in the parish, the constant effort of the priest to develop leaders among his people, his struggles to offset the unfavorable conditions of the times and hold his parishioners true to their religious and devotional exercises, are sure of a certain success; and this success is worth while, though it may

not be as complete nor even as evident as the zeal of the pastor desires. The great point is to keep trying and every failure can be utilized to point the way to future success, if the priest learns by experience and studies the reasons of his lack of achievement.

Development of New Methods.

The reaction of the Church's organizations to the new needs of the time is always relatively slow because it always means, first, the full realization of changed conditions, and then the originating of new means to meet them. It is no wonder that time is required for both these processes. Catholic organization is essentially conservative and clings to known and tried methods. The Church lives by centuries not by years or decades as do other societies. But if Catholics are slow in originating new methods, at least these methods once originated have a permanance and vitality which more swiftly growing organizations may well envy.

The new methods which we need in our parishes must be the answer to the precise difficulties we have indicated above. These new conditions have brought a change in the financial, the social, the religious, the educational, and the economic situation in our parishes. Unassisted by some special forms of organization, which meet these new circumstances, the pastor who is now embarrassed by the change of the time will be in danger of getting quite overwhelmed by the press of work thrust upon him.

The difficulty of getting and keeping a correct and frequently revised census of the parish, to take one instance, is becoming insurmountable in some parishes under present conditions. The priests find themselves so occupied with necessary spiritual ministrations, with confessions, sick-calls, and other parochial mnistrations, that they simply lack the time required for keeping the parish census up to date. In many parishes it would require at least one and sometimes two or three full-time workers with considerable training or experience to maintain an accurate record of the parishioners.

The financial problems of the parish have in like manner changed with the changing times. In a church where some decades ago a hundred or a hundred and fifty pews sufficed

for the whole parish of about that many families so that the pews could be rented and every one comfortably accommodated, there are now, perhaps, six hundred families in the parish and pew renting according to the old system becomes an impossibility. New methods have had to be devised to meet the new conditions, especially in those parishes where the old church must serve a greatly increased population of the parish.

These material problems are perhaps nearer to a solution than the spiritual ones. It is true that, in some respects, the fervor of our people has increased in recent times. The number of Communions is greatly augmented, and this brings consolation to the heart of the parish priest. Some forms of organization, even, are more flourishing than before. But though much excellent work is being accomplished, and though the general attendance of faithful Catholics at the Sacraments is augmented, the parish priest who looks beyond the walls of his church and his rectory must be saddened at times to see how large a part of the Catholic people are aloof from his ministrations. To the church, to the school, to the Catholic societies come those who are already fairly on the way to salvation. But outside this body of the practically faithful there is a great shadowy multitude of which the pastor is made aware from time to time by poignant experiences, the "ought to be Catholics" who show no interest in Catholic worship and no fidelity to Catholic practices and who are drifting more or less speedily away from all real affiliation to the Church.

How large this multitude may be, no one can accurately say, and this in itself ought to give us cause for anxiety. We know that nearly two million children who ought to be Catholics are at present in the public schools and that the very ones who are thus deprived of Catholic instruction during school hours are likewise frequently deprived of the benefits of a Catholic home. These children are often the victims of proselytizing organizations, their play time is supervised by non-Catholic volunteer agencies. This tends to make them, if possible, more indifferent than before to the Church whose precious possession they are. How many of them drift away entirely from all Catholic influence, marry non-Catholics and transmit to their children and their children's children no part

of that priceless heritage of the Faith? How many every year are thus lost to the Church? We do not know, and the very fact that we have to give such a reply causes grave anxiety to those whose consciences is burdened with the responsibility for shepherding the lambs of Christ.

Again, the priest who passes through the crowded neighborhoods of great cities, is constantly made aware of the large proportion of Catholic children there by the salutations he receives from every side. The poor who are anything, are for the most part Catholics. Catholics, that is, in name and even by baptism. But how many of them grow up uninstructed, in dangerous surroundings? They have not the proportionate care which their exposed and imperiled innocence requires. They receive, very many of them, no adequate instruction in the Faith.

While he is aware of the existence of this terrible need of hundreds of thousands of Catholic children, the priest is likewise sure that very many of the Catholic people are well-to-do, have leisure, are perfectly able to devote some of their time to the care and instruction of these children and would be very much the better for some such unselfish occupation. How can he introduce those who should work for the children with the children who are so much in need of care? This is a problem of parish organization which cries to heaven for a speedy solution. Rich as we are nowadays, many as are the possible workers for children, highly developed as the methods are for reaching them and helping them, is it not a pity and a sorrow that we are so long in adapting the means to the need? It has been said that in some districts ninety per cent of the non-Catholic children are grouped into effective societies to keep them safe during their time of play. In the same regions only ten per cent of the Catholic children are thus organized, while ninety per cent are neglected.

The Catholic young people, especially in the larger cities, offer a similar problem no less pressing and even painful. Efforts are made from time to time by zealous parish priests to get in touch with the strangers and newcomers in the parish, to associate them with Catholic societies, to make them loyal to the parish and give them a feeling that they are welcome and at home there. But, speaking broadly, it is the exception

when any effective means exist in the parish for welcoming these newcomers. Usually they drift in and drift out again, the better trained among them making the efforts necessary to join Catholic societies or to become acquainted with the parish priest, the indifferent or timid merely remaining in the background unknown and untouched, so to say, by the parochial ministrations from the time they come to live within the parish boundaries until the day when they move elsewhere in their perpetual and restless wanderings.

Besides, there exists such an extraordinary diversity in the methods used in different parishes and the characteristics of parish organization. It would be hard to calculate how many various societies, different sometimes in name but almost always in methods of management, exist in our American parishes. From one parish to another, the Catholic who travels sometimes finds a bewildering change. He does not know exactly what to expect anywhere until he has found out by experience. Of course, the essentials will be the same, Mass, the Sacraments, and so on. But details of organization vary immensely. In fact, even in the same parish, the advent of a new rector may make a surprising difference. There is sometimes no standard or uniform system of parish organization in non-essentials, even among the parishes of the same locality. One may be highly organized; the neighboring one, hardly at all. One may depend for its activities entirely on the personality of the pastor; the next may be systematized according to the most recent methods of parish management. All this does not tend to attract and fix the wandering Catholic who is not over-strong in faith and practice.

The Drift Away From Parishes.

Add to this that there is a notable inclination to organize away from parishes. We merely state this as a fact, readily verifiable from observation. A generation ago, the parish was the centre of Catholic social organization. The parish sodalities controlled and encouraged most of the lay activities of the parish and the city. Now, count if you can the national Catholic organizations which have sprung up and flourish, excellent in their work and purposes, but which are quite independent of parish boundaries. In fact, the parish priests

themselves, can best say whether in their experience the extra-parochial societies have not of late flourished more greatly than those which are strictly parochial.

Of course, the growth of these national societies has brought great good and in many instances has stimulated the life of parishes as well. But the energies of the faithful are limited and unless special efforts to maintain and increase the parish societies are constantly made, these extra-parochial associations, so good in themselves, may draw the life from parish organization. There are only seven evenings in the week and one Sunday afternoon. Not a few Catholics nowadays are puzzled how to attend all the meetings they are urged to assist at, when the whole week's free time is not sufficient, though they used it all.

There is a just proportion in all things and the parish societies should be able to claim their due part of the time and attention of the people. Neither would this interfere with the rightful activities of the national organizations. But these latter are vigorously promoted from central headquarters, while the parish societies at present depend on the efforts which the busy parish priest can spare from still more insistent and urgent affairs.

Yet the parish societies, in many cases, are quite isolated. Even in neighboring parishes they sometimes give no help nor encouragement to each other. In fact a very experienced and thoughtful observer once remarked that if some large parishes in certain cities were transported bodily to another place, by some mighty genie, the people of the neighboring parishes would be months before they discovered the absence. This seems to point to the need of effective unions of parish societies which will, of course, leave each one to work in its own sphere, but will join them together for mutual encouragement and assistance. Yet it has been said that among the hardest of unions to effect is one among parish societies.

Parish Priest and Organization.

It would be very desirable to establish some standard, so to say, of parish organization, especially for the guidance of a young priest who comes newly to this form of work. Hard and fast rules would of course be an impracticable measure.

But a general agreement might grow up among the clergy as to the lines which parish organizations should take. In the book *Social Organization in Parishes,* the present writer has endeavored to present such a plan, based on the parish Sodality, as a centre and clearing-house for parish activities, and he is grateful for the very generous appreciation of many pastors who have written of that effort, which they declare has been helpful to them. Much interest is manifested by priests in the general plan to systematize parish work and the experience of many will, it is to be hoped, culminate in some such systematization. There is a tendency in that direction and under the pressure of the great needs we have been trying to indicate, this movement may travel faster than many are inclined to suppose.

There are certain general principles of organization which any priest may utilize to make any society in his parish a means of more efficient lay coöperation. One of these principles is to divide the members of the Society into active committees and to give to each committee the care of some parish activity which the priest cannot or does not wish to attend to personally. In the volume above mentioned, we have devoted a number of pages to the description of the work of such committees, and observation in many places has shown that nearly all the works suggested are being somewhere carried on successfully by a parish Sodality. This gives hope that as the spirit of organization by committees spreads, these sections, as we call them, may lift many a burden from the shoulders of the parish priest.

The chief problem in such a form of organization is to find or to develop capable leaders for each section. Because, unless the officers of the section are competent, the burden will still fall back on the priest. But it would be worth while for him to spend weeks and even months in developing such leaders, for, when they once take hold, they relieve him of the anxiety of details and the supplying of energy required to make that particular activity a success. In this connexion it is eminently true that it is better to put ten men to work than to do the work of ten men oneself.

At present, not a few of the laity who are capable of directing such sections have the impression that their initiative and

activity are not wanted by the pastor. They see him attending to everything himself and they conclude that this is the normal and expected state of a parish, that the priest should do all he can and that the rest of the work should remain undone. They see the impossibility of one man or a small group of men attending to the neglected children as well as to those in school and seeking the sheep that are lost as well as those who come regularly to the fold. But they feel that no initiative is expected or wanted from them and mentally put the whole responsibility on the pastor who could, they say, get any help he wanted if he asked for it.

In fact, it seems to be true that all organization in the parish depends in great measure on the will of the pastor. If he chooses to do everything himself, he may find the burden too great to bear; but no one will feel justified in remonstrating with him, since after all the chief responsibility and the duty of initiative rest on his shoulders. It is he and not the members of his congregation to whom belongs the cure of souls. If, however, he sincerely and persistently wishes the coöperation of his people, he can certainly obtain it in the long run, providing he uses the right means and takes into account the human element which enters into all organization.

It is equally certain that nothing can succeed in the parish without the pastor's good will, nothing, that is, which belongs to the life of the parish itself and is intimately connected with parish activities. Both positively and negatively, therefore, the new problems of the time in parish organization concern the parish priest primarily and look to him for their solution. So long as they remain unsolved, the people indeed must suffer, but the priest will also find his work embarrassed, his energies overtaxed, and he will always be haunted by the spectre of a crowd of people hovering on the outskirts of his parish activities who are in great need of the influence and help of the priest, but whom he cannot reach effectively nor bring into real contact with the parish without the aid of an organized laity.

EDWARD F. GARESCHÉ, S. J.

St. Louis, Missouri.

DECADENCE OF FAITH AND THE ECCLESIASTICAL BENEFICE.

A WRITER in a recent number of *The Homiletic Monthly* draws attention to the decadence of faith in France. According to his calculation, based on personal study and inquiry, only a fraction of the people of France to-day, say, about one in eight, are practical Catholics. And, what is of more sinister significance, nine-tenths of these are women. It would appear, in short, that the overwhelming majority of the men of France fail to practise their religion. Nor is it in France alone that this lamentable state of things is to be found, but in all the Latin countries, Portugal, Italy, Spain, to a greater or less degree, in the order named.

What, then, is the cause of this decadence? It is the law of all living organisms to come into being from a seed, to grow, to reach their full stature, then slowly to decay and die. And the law works not only in the physical but in the social order as well. To this history bears witness in the rise and fall of political organizations the world over. But this is a law of nature, and the Church founded by Jesus Christ is not subject to it, except incidentally. She is a Divine Organism, having a constitution and a life supernational and supernatural. Around about her earthly kingdoms and empires have crumbled and ceased to be, but she pursues her way with undiminished vigor throughout the tract of time. What she loses in one direction she gains in another; what was lost to her in Europe has been more than made up for in America. Her youth is renewed as the eagle's and the process of this renewal is going on to-day before our very eyes. The faith that is dying in France has been already transplanted to the shores of China by the sons and daughters of France herself, and now zealous bands of the men and women of other countries, both in the Old World and in New, are working side by side with them to establish the Kingdom of Christ in that ancient pagan land.

Nations are made up of individuals. And so national decadence of faith is traceable to the same cause or causes as decadence of faith in the individual. Now faith is a gift of God, the first-fruit in the soul of God's grace freely given. And as growth in grace and perseverance in grace require man's free coöperation, so it is with growth and perseverance in the virtue that lies at the root of our justification and salvation.

The saying of St. Augustine rules: "He who made you without your doing anything will not save you without it."

For the maintenance of the faith, then, faithful correspondence with the grace of God is necessary. Or, to put the same thing in another way, life has to be ordered in accordance with the precepts, and maxims, and ideals of Christ. The bearing of this on the purpose of the present inquiry will be made plain in the sequel.

When our Lord Jesus Christ sent out His disciples, He bade them take nothing with them for the journey, nor purse, nor money to put in it, nor two coats, nor two pairs of shoes. This was His precept. His maxim was: "Enough for the day is the evil thereof; take no thought for the morrow, the morrow will take care of itself", of which the implication is that He will take thought for them, even as His Father in Heaven feeds the birds of the air and clothes the lilies of the field. He asked them in the after time: When I sent you out without these things, did ye want for anything, and they confessed that they never did. The principle that underlies it all is this dictate of simple justice: *The laborer is worthy of his hire.* You will get the support to which your labors entitle you from those to whom you preach the Gospel, and I will see to it that you get it—this is what He plainly implies.

The precept, the maxim, the ideals of Christ with regard to the way in which His ministers should earn and get their living are writ across the surface of the Gospel, and he who runs may read. Turning now to the pages of Church History, we find that until the sixth century the mind of Christ in this matter was fairly observed. The bishop gathered the offerings of the faithful, or as we should now say, the dues, and distributed them among the clergy. As in the Old Testament so in the New there is, of course, a strict obligation upon the people to support their pastors. But in the course of the sixth century the custom crept in of individual priests making separate provision for themselves. And finally, by the end of the eleventh century, there is observable everywhere a complete ignoring of the system of church support inaugurated by the Master, and a complete departure from His ideal. Priests and bishops, with the tolerance and final sanction of the Popes, are now in possession of ecclesiastical benefices, the revenue

from which is sufficient to support them without more ado. *They have taken thought for all the to-morrows to come.*

But what has this to do with decadence of faith? If you put it in this other way the answer will be sufficiently obvious: What has the ignoring of Christ's way of ordering the life of His disciples, and what has departure from His ideals, to do with it? Surely a very great deal, if not everything. To make this plain we have only to consider the manifold evils that sprang from the institution of benefices.

The first of these is that the clergy became altogether independent of the people. They hadn't to get their support from the people; it was already secured to them in perpetuity. Human nature is human nature, even in the clergy. When men are independent, they are apt, at least many of them are apt, to show their independence and behave independently. It will be hard to resist, on occasion, the temptation to say to an importunate person who is clamoring for service: "You get to Hades out of this; I am not beholden to you. You do nothing for me, and I can jolly well get along without you". Who can doubt that some such words were uttered from time to time in the course of the ages, and who can fail to see what their effect must have been on spirited lay people, naturally sensitive and proud?

The second evil was that the obligation of the people to support their pastors, an obligation witnessed in the Old Testament by the law of tithes instituted by God Himself, an obligation rooted in the law of nature and implied in the principle that the laborer is worthy of his hire, was, so far as it rests on ecclesiastical law or practice, done away with altogether. Naturally, when the pastor or cleric was already assured of his support for all time, he ceased to urge this obligation, and so it went into desuetude. Today, in the Latin countries, the very idea of this obligation has been blotted out of the minds of men. It is not easy to exaggerate, or at all to estimate, the greatness of this evil. Our religion is built on sacrifice, and the sacrifice that the ordinary man makes is to put his hand in his pocket and give some of the money he loves so dearly for the maintenance of those who, under Christ, carry on His work in the world. People are interested in what they make sacrifices for; when they cease to make the sacrifice their interest lapses.

The third evil, and a giant one, was that lay people went without the divine blessing and reward that accrue from giving willingly to those who represent God and His Christ in the world. St. Paul cites Our Lord as saying that it is more blessed to give than to get, and adapts from Ecclesiasticus the saying, *God loveth a cheerful giver.* Other words in the context of Ecclesiasticus are wholly to the purpose: "Give to the Most High according to what He hath given to thee, and with a good eye do according to the ability of thy hands. For the Lord maketh recompense, and will give thee seven times as much." He had already said "in every gift show a cheerful countenance, and sanctify thy tithes with joy"—Ib. xxxv. II. Clearly the mind of God is that His people, not in one age only or in another, not in this generation only or in that, but in every age and every generation should contribute freely, and cheerfully, and generously, to the support of those whom He has placed over them in things spiritual, and so win His blessing and the sevenfold return.

The fourth evil was that the close union which should exist between clergy and people was disrupted. The clergy, now an independent body, stood apart and formed a caste by themselves. Their sympathies and their interests naturally lay with the upper classes of society, the nobility, those who were clad in fine linen and frequented the courts of kings. Their interest in the poor to whom the Gospel should be preached was lessened. Gone or greatly diminished, too, was the solidarity of clergy and people, founded on community of life and aims, and this to the great detriment of religion.

These four evils, so far-reaching, and in the event, so disastrous to faith, resulted directly from the institution of benefices. There were others, not less grave, which followed indirectly. They were mainly two, lay investitures and ecclesiastical simony. Fat benefices excited the cupidity of the avaricious; kings and the mighty ones of the earth, thirsting for an extension of power and patronage, founded benefices or possessed themselves unrighteously of those already founded, and so were able to thrust their own minions into them irrespective of fitness. It is matter of history how the Popes fought against these abuses, with greater or less measure of success. But the evil was rife for centuries, and grievous

scandal was given, and the faith of the peoples slowly weakened and waned. In the event, when the governments of the world got into the hands of men who had no faith at all, they seized and confiscated the wealth whence the revenue of benefices was derived, and ever since have been giving a pittance to the clergy, which today, owing to abnormal economic conditions, has become wholly inadequate. In the meantime priests have been regarded by the people as hirelings of the State, and so have too often become objects of unmerited contempt. The benefice has been swept away, the support from the people is not forthcoming, and will never be forthcoming in any decent manner or measure until the system inaugurated by the Divine Founder of the Church has been restored, and people are taught and trained to contribute, both as a duty and as a blessed privilege, to the maintenance of those who minister at God's altar.

Thank God we have this system here in the New World, at any rate in the United States and Canada, and have had it from the first. And it has borne fruit in the virile faith of Catholics and in their willingness and their ability to give. In the summer of 1921 I had occasion to go begging, with the kind consent of the then Bishop, in the churches of Brooklyn, to save St. Andrew's Cathedral, Victoria, B. C., from being sold for taxes. Through the goodness of God and with the help of the good Catholics of Brooklyn our lawsuit was won and our cathedral saved. I could not but remark and admire the strong faith and generosity of both priests and people there. One pastor told me mine was the nineteenth collection taken up in his church by an outsider since the beginning of the year. One woman who eked out a scanty livelihood by taking in washing came to me after the service in her church and handed me a ten-dollar bill. Once in Coney Island (of all places), whither I had gone with a friend, a woman came up to me on the sidewalk and gave me five dollars. "God will give it back to you", I told her. "*It always comes back,*" she said.

Yes, what is given for God's sake always comes back. The word of Omnipotence is pledged. GIVE AND IT SHALL BE GIVEN UNTO YOU; GOOD MEASURE, PRESSED DOWN, SHAKEN TOGETHER, AND RUNNING OVER, WILL THEY GIVE INTO

YOUR BOSOM. Heaven and earth shall pass, but these words shall not pass nor be made void.

✠ ALEX MACDONALD.

University of St. F. X. College,
Antigonish, N. S., Canada.

THE EQUAL "PRIMACY" OF THE OTHER APOSTLES.

IN a previous paper on the Greek of Mat. 16:18 we referred to the statement made by Lightfoot (and by others) that what is said of Peter here "might be said and is said elsewhere of the other Apostles." We were content at the time to dismiss the mater in a footnote with little more than a denial, and this is as much as in itself the assertion would deserve. It could not indeed, one thinks, have been made by so eminent a scholar, except that his ecclesiastical position rendered it vital to minimize any words said to Peter. But the fact that the statement is made shows how easily prejudice may capture the imagination and render clear analysis even of simple matters almost impossible. It seems desirable therefore to examine the texts which may appear to justify the statement: and we are the readier to do this since the very circumstances of their setting will show that they do not come within measurable distance of repeating what is said to Peter, and also because the contrast of these few scattered and almost casual utterances with our Lord's emphatic insistence—and we may add the insistence of the New Testament writers—on the Primacy of Peter will itself be instructive.

We say "few, scattered, and almost casual." They are but three in number, in widely different parts of the New Testament, a verse from St. Matthew's Gospel (18:18) where the latter half of 16:19 is said to others, a phrase from one of St. Paul's epistles (Eph. 2:20) and a verse from the Apocalypse (21:14), in each of which the word "foundation" is used in connexion with the other Apostles. And this is all that can be found to parallel the singular words of our Lord which we have considered.

The first thing that surely must strike us is that—with the exception of Mat. 18:18 which we shall take in its turn—they are not our Lord's words at all. Whatever metaphors others

may have used when speaking of the Apostolate, our Lord notably abstained from using of the others the metaphors which He used of Peter. Of Peter He made use of a variety of metaphors: Rock, Key-bearer, and in other places, Support, Feeder and Shepherd, and none of these did He ever use of any other Apostle, or of all the Apostles together. Moreover in making the confident assertion that what is said of Peter in Mat. 16 is said elsewhere of the others, it is overlooked completely that the promise "to thee will I give the keys of the Kingdom of Heaven"—a promise of peculiar and supreme authority—has no parallel at all, not even superficially, in the whole of the New Testament, except in words said of our Lord Himself in Apoc. 3:7.

Again: is, one may ask, "foundation" a real parallel to "rock"? Prescinding altogether from the fact that our Lord uses no such word, nor any approaching its meaning, of the other Apostles, prescinding also from the fact, which we shall see, that, where it is used, it is used in a totally different manner—let us suppose that our Lord had used that metaphor of the whole Apostolic college, let us suppose even, that He had called them not Apostoli or Envoys, but Themelioi or Foundation-stones, is it not clear that in singling out one of them and giving him the new personal name, not of stone, but of Rock—a name which the Church thought so important as to supplant entirely his other—telling him that on this rock He would build His Church and that the gates of Hell should not prevail against this rock, our Lord is giving to this one an office of deeper import and wider meaning than that given to the others? If we also compare our Lord's own parable, Mat. 1:24, and still more His words to Peter in which he is charged to support the others in faith and unity, in Luke 22:32, this would become more evident than ever.

However, He does not use this metaphor of the Apostles nor indeed any of the many metaphors He uses of Peter, and *neither does St. Paul or St. John in the same connexion.* Here is the point: we must analyze a metaphor and its connexion before we can say that one case parallels another, especially if we wish to weaken the force of the other. Thus a Catholic without any detriment to the doctrine of the Papacy might yet speak of, say the Power of God or the Divinity of Christ

as the rock on which the Church is built, though perhaps he might be less likely to do so to-day after centuries of defending Peter's claim to that title, in one particular sense. The meaning of a metaphor must be derived from its context then, and the very same metaphor may be used with totally different meanings without injuring its validity in either case. Were this not so indeed, St. Peter would be made to contradict himself and even to utter blasphemy: for whereas he says in 1 Col. 3:11, "other foundation no one can lay but that which is laid which is Christ Jesus", yet in the text before us he speaks of the gentile Christians as "built upon the foundation of the Apostles and Prophets."

A careful analysis of the passage will show us in what sense he is speaking and that for his purpose a mention of St. Peter as the rock would not have served. He is not speaking of the visible organization—the visible government of the Church on earth—at all; the very mention of Christ as the chief corner-stone shows that: nay, the mention of Christ would make the mention of Peter, in his special office of Christ's vicar, out of place. He is speaking of his favorite theme, the "mystery" which it was his to proclaim, the call of the gentiles into the Church. St. Paul is never tired of reminding his converts that they are called to share the blessings promised to the Jews, that our Lord is "the Minister of the Circumcision," that He came to them by promise, while the gentiles are to thank God for His mercy, being engrafted contrary to nature as branches of a wild olive into the good olive tree, thus becoming children of Abraham and *one with the true Circumcision.*

In this passage he is led by the use of the word oikeioi, "of the house of God," to use the metaphor of building—using a word from the same root as house in Greek—where in Romans he speaks of engrafting. He tells them that from being aliens from Israel and strangers to the Testament they have become of the very house of God, being built upon the foundation of the Apostles and Prophets of Israel, Jesus Christ being the chief corner-stone binding the two in one. To have said "built upon the foundation of Peter" would not only have put the visible head in unwarranted opposition to our Lord; it would have missed the point altogether.

This point is not the government of the Church on earth nor the outward form the Church was to take, nor even her visible unity as such, but her moral identity with God's chosen people, enjoying the privileges promised by the prophets and announced by the Apostles.[1]

Something the same is the explanation of the passage from the Apocalypse. To St. John also the Church is the Israel of God: he enumerates (7:3-9) first as the "servants of God" those of the twelve tribes and not till then the great multitude whom no man could number: he writes of those who "say, they are Jews (that is of God's chosen people) and are not" (2:9; 3:9), and so to him comes the vision of the Church, as the holy City Jerusalem: its gates are twelve, bearing the names of the twelve tribes; and its foundations, twelve also, bear the twelve names of the twelve Apostles of the Lamb—corresponding in number, as our Lord more than once pointed out, to the number of the tribes. To have visioned it founded on the Rock would have destroyed the symbolism. Moreover it is the Church Triumphant that he sees, where Peter's office will have ceased, for, as he adds using another symbol, the Lamb Himself is the lamp thereof.

In these two texts then there is no rivalry with what is said to Peter: the subject is quite different, the metaphor though somewhat similar is of quite other meaning. Just as the one foundation besides which none can be laid is no contradiction to the Rock that He has set nor to the foundation of the Apostles and prophets, nor these rivals to Him, so neither are these a contradition of each other or in rivalry. There is in a word no parallel.

Let us pass then to the text in which there certainly is a parallel, where our Lord uses—and is reported in the same Gospel as using—to others the words he uses to Peter of the power of binding and loosing.

When, however, we examine the words in their setting we can scarcely fail to notice a contrast in circumstances and manner of delivery between the two utterances. For here the

[1] That it is the prophets of the Old Testament seems evident; the historical Israel is in his mind. They are put second because they form the lower stratum so to speak: but the article is used only once, "the Apostles and prophets", because the foundation of the two testaments of promise and of fulfillment is considered as one.

words have rather the nature of a passing remark in explanation of the previous verse stating the authority of no individual but of the Church as a whole or rather her whole governing body (including Peter) to judge offenders. He takes a supposed case: "If thy brother shall offend against thee, go and rebuke him between thee and him alone . . . and if he will not hear thee take with thee one or two more . . . and if he will not hear them tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican. Amen I say to you whatsoever you—the governing body of the Church—shall bind upon earth shall be bound in heaven and whatsoever you shall loose upon earth shall be loosed in heaven. Again I say to you that if two of you consent upon earth concerning anything, whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them." So far from the repetition of these words taking away from the force of them when addressed to Peter, it appears the more remarkable that what is said here as summing the authority of the whole Church, has previously and more emphatically been said to Peter precisely as bearing authority *over* the Church, to Peter singly as the Key-bearer of the Kingdom of Heaven and the Rock on which the Church is built.

Nor must be lose sight of the fact that it is not these words but those others, the like of which were never said to anyone but Peter, which convey the Primacy. These words merely show that the Primacy, as such, includes the fulness of Apostolic authority. Had our Lord said them to each Apostle separately—and this He did not—to Peter and to Peter alone the Primacy would still belong.

On the other hand we must not be understood as wishing to minimize the authority of the other Apostles. They, no less than Peter, received their commission direct from our Divine Lord Himself. Nor do we wish to deny what Catholic theologians agree in holding, that they had, individually, universal jurisdiction, to be used, of course, in harmony with the Primacy. The point rather is, in what manner was this jurisdiction promised, and in what manner was it to be handed on in the Church. Peter received the promise of authority first

singly and as included in the Primacy; and that Primacy is described as part of the Church's constitution. It would be meaningless to declare the Church built upon a rock and safe from the assaults of hell for just that reason, if the rock were to disappear in a few years and leave the Church standing in the air just when persecution was raging and heresies were rising, when all who had heard Christ teach were dying off, and she most needed support. The words demand that the Primacy including the fulness of authority should be handed on individually. As to the other Apostles, the promise of authority was given to them precisely as forming with Peter the governing body of the Church. That such a governing body was part of the constitution of the Church, and that it should possess in union with the holders of the Primacy universal authority, is clear. But there is no indication that each Apostle was to hand on his apostolate to an individual successor.

It is true that Catholic theologians hold that each of them possessed universal jurisdiction also *personally*. This belief seems to rest rather on tradition and the general tone of Scripture (especially St. Paul's Epistles) than on any direct utterance of our Lord. It is reasonable, indeed, to suppose that until the Church had spread to some extent through the Empire, this universal power needed to be more widely held: it might have cramped her energies to have had it held but by one. We must remember too that the Twelve had a twofold personal dignity of which our Lord speaks and which they could not hand on. They had been with Him throughout His ministry—were witnesses also of His Passion, Resurrection and Ascension—and in consequence were to be the Princes of the twelve tribes of Israel. We have here, perhaps, the basis of their personal privileges as distinct from the corporate authority of which we have spoken, (Mat. 19:21, Luke 22:28-30. Cf. Acts 1:21, 22). The identity of the Church with Israel is not St. Paul's idea or St. John's. It is, so to speak, the burden of all Scripture, and finds expression in our Lord's choice of the number of His more intimate followers. He chooses twelve to represent the twelve tribes of Israel. These are the Apostles of the Circumcision. This number we observe, lessened by the defection of Judas, must be filled up for the coming of the Holy Ghost to breathe life into the Church.

But the Gentiles are also to be called, the wild olive is to be engrafted into the good olive tree. The Prince of the Apostles begins the engrafting, then shortly new Apostles, Apostles of the uncircumcision—notably Paul and Barnabas—bearing also universal authority (at the least as regards their leader Paul), are called to represent the Gentile Church. But by the engrafting the wild olive is to grow into and become one with the good olive; there is to be no distinction between Jew and Gentile; all are one in Christ, and all, Gentile and Jew alike, Abraham's seed and the true Circumcision. As these Apostles die, therefore, no effort is made to fill their places, whether of the Circumcision or of the uncircumcision. The Church becomes one world-wide People of God, and gradually the Apostles are succeeded by the body of bishops, each with local jurisdiction (cf. Tit. 1:5), gathered in unity round the Apostolic See of Peter. As a body they inherit (in accordance with Mat. 18:18) the authority of the Apostles, and their Prince (in accordance with Mat. 16:18, 19) the authority of the Prince of the Apostles.

This is the only scheme that fulfils the data both of Scripture and of history. The theory—which one supposes to be held by most Anglicans—that the Apostolate survives in the body of bishops only and not in Peter's See, fails in that it takes no count of our Lord's words to Peter as distinct from the others. It fails by ignoring the Church's universal testimony to Rome and the testimony of God's Providence which has so often saved the faith and the very life of Christendom through Rome. It fails too because it goes perilously near to the extinction of Apostolic authority altogether. A universal jurisdiction possessed by no individual at all but residing collectively in a body, perhaps of thousands, certainly of many hundreds, scattered throughout the world, would be so unwieldy as to be almost unable to operate.

There are but two other possible alternatives, both unscriptural, both unhistorical. (1) Every bishop might have inherited individually the full charismata of the Apostolate. This is unscriptural since it would make Timothy and Titus full equals to the Apostles. It is unhistorical since bishops have been known from the beginning precisely by the limits of their jurisdiction. One fails also to see how such a scheme could possible have worked.

(2) Again, it might have been that each Apostle was to hand his authority on to a separate successor. There is no suggestion of this in our Lord's words, but rather the reverse, as we have seen, except as regards Peter. The case of Judas stands apart, but when once the Church has started, Scripture gives no hint that successors were appointed to the Apostles as they died—nay, we have seen that their special personal dignity was uncommunicable—nor is there any trace in history of twelve (or thirteen or fourteen if we count St. Paul and St. Barnabas) successors of the Apostles in this sense.

In a word the only solution that satisfies all the facts is the solution of Catholic theology.

We have then examined these texts which in the minds of some are supposed to repeat of the other Apostles what is said of Peter in Matt. 16. So far from doing that, they do but bring out into greater relief the fact that our Lord said to one and to one alone: "Thou art Rock and upon this rock I will build my Church and the gates of hell shall not prevail against it, and to thee will I give the keys of the Kingdom of Heaven."

JOSEPH H. STEWART.

Ilkeston, England.

THE SUSPENSION OF INDULGENCES AND FACULTIES DURING THE HOLY YEAR.

IN the REVIEW for November[1] was published a synopsis of the Constitution "Ex quo primum" which decreed the suspension of certain indulgences and faculties during the Holy Year now being celebrated. This synopsis did not pretend to give an exhaustive commentary on the above-mentioned constitution, but aimed merely at supplying the readers of the REVIEW with such information on the subject as was of immediate practical interest. Hence we have considered that it would be well to devote our fourth paper on the Jubilee to a more complete treatment of this topic.

The object which the Popes had in view in restricting the Jubilee to Rome was to induce as many of the faithful as possible to come to the Mother Church of all Christendom and there do honor to the Apostles and Martyrs whose bodies re-

[1] Pp. 520, 521.

posed in the Eternal City, as well as give expression, before the whole world, of their faith in Christ and His Church, in His representative on earth, the Pope, and in the ample powers of binding and loosing which Christ has bestowed on His Vicar. Up to the time of Sixtus IV, the extraordinary favors they should receive in return for their visit was the only inducement held out to the faithful to visit Rome and the tombs of the Apostles. But Sixtus felt that, so long as the faithful could gain at home the indulgences granted by the Church for the saying of certain prayers and the performance of certain good works, they would lack a strong incentive to put themselves to the expense and inconvenience of a journey to Rome. He also felt that if, during the year of Jubilee, the faithful could appeal to authorities nearer home for absolution from reserved cases, release from irregularities and commutations of vows, many of them would not be attracted to Rome by the knowledge of the extraordinary powers with which confessors at Rome were endowed during the Jubilee. Accordingly, having proclaimed the Jubilee of 1475, Sixtus IV by a further bull of 29 August, 1473, decreed the suspension, during the Holy Year, of all other indulgences granted already or to be granted later, as well as the suspension of all faculties granted to anyone outside of Rome empowering him to absolve and dispense in either *forum*, in the name and by the authority of the Holy See. The discipline introduced by Sixtus IV has been followed by most of his successors, so that during most of the ordinary Jubilees celebrated since his time indulgences and faculties have been suspended.[2]

The present Pontiff has seen fit to follow in this respect the example of his predecessors. He tells us that "from the time when it was first appointed, not without divine prompting, that the great Jubilee be held in this beloved City at certain stated intervals, at no period did the condition of the times or of travel prevent hosts of persons from flocking hither during the Holy Year. For, as written documents attest, it was regarded as a religious duty by the faithful of all classes—even

[2] In the Bull "Consueverunt Romani Pontifices", issued by Alexander VI 18 April, 1498, notice was given of the suspension of all indulgences, not only during the Jubilee year itself but from Low Sunday, 1498, to the end of the Jubilee year, i. e. for very nearly two years before the beginning of the Jubilee.

by those endowed with imperial and kingly dignity—to come to this Apostolic See in order that from and in the presence of the Bishop of Rome and the successor of Peter, who is the true custodian and interpreter of holy doctrine and the pure and sound source of supernatural life, they might derive those helps whereby they might be strengthened in the communion of the faith and might re-arrange their lives in the bond of perfection—which is charity—and bring them to a higher degree of holiness. Accordingly, that as many as possible of the faithful might seek here the more abundant helps to piety and expiation, to be found only in the City (or Rome), and by their presence might acknowledge the superior and inviolate authority of the Roman Church, our predecessor, Sixtus IV, in the year 1473 decreed that, on the promulgation of the indulgence of the Jubilee, all other relaxations of punishments, either granted or to be granted, as well as faculties granted to anyone outside the City authorizing him to dispense and absolve in either *forum,* in the name and by the authority of the Apostolic See, would not be effective and would be suspended during the Year of expiation."

Pius XI goes on to tell us that this arrangement of Sixtus IV was later on, owing to the difference of times and circumstances, modified not inconsiderably by subsequent Pontiffs, and that he sees no reason on the occasion of the present Jubilee for departing from this discipline, since nowadays the journey to Rome can be made with greater ease and comfort than in the past, greater also are the benefits to be derived by religion and human society itself by the presence of very large numbers of pilgrims at the tombs of the Apostles, "so that they may be bound the more closely with this centre of Catholic unity and may excite in one another most noble sentiments of charity and of peace". And there is this further consideration for attracting pilgrims to Rome, namely, that "the pious spectacle of so many of our children coming together in Rome, despite the fact that so wide a stretch of sea and of land separates them from us, cannot but strike well-disposed non-Catholics and excite in them a stronger desire for religious unity".

"Accordingly, as our predecessors have decreed in a similar case, by our Apostolic authority we also decree the intermission and suspension of the customary indulgences and of faculties

that are exercised in our name outside the City during the entire course of the Holy Year, those however being excepted which we shall enumerate."

Indulgences That Are Suspended.

Nature of the Suspension. Before proceeding to enumerate the indulgences that are not suspended during the Holy Year it may be well to state again that no indulgence is "suspended" during the Holy Year in the sense that it cannot be gained during that period, but merely in the sense that it cannot be gained by the living for themselves. As a matter of fact all indulgences "suspended" during the Holy Year may be gained for the souls in purgatory: and this holds even of those indulgences which, outside the Holy Year, are not applicable to the souls in purgatory; though these indulgences during the present year cannot be gained by the living for themselves they can be applied to the souls in purgatory. This is clear from the words of the Apostolic Constitution of Pius XI, for, having enumerated the indulgences that are not suspended, the Constitution continues: "Ceteras omnes indulgentias plenarias et partiales . . . . decernimus . . . . per totum Annum Sanctum vivis nequaquam prodesse, sed tantummodo vita functis." Before the Jubilee of 1675 some writers held that indulgences applicable at other times to the souls in purgatory could not be applied to them during the Holy Year. Benedict XIV in his Constitution "Inter praeteritos" of 3 December, 1749, refers to the controversy that had been waged on this point, and he tells us that, even before his time, the matter had been practically decided by Clement X in connexion with the Jubilee of 1675. Moreover, following the example of his predecessor, Benedict XIII, whose tender devotion for the souls of purgatory he recalls, Benedict XIV provided that all indulgences whatsoever, even those available under ordinary circumstances for the living alone, would be applicable during the Holy Year to the faithful departed. And, as we have stated, this applies to the present Holy Year. Hence the faithful should be encouraged not to omit during the Holy Year any of their accustomed devotions or good works on the score that no indulgence is attached to them. The usual indulgences remain attached to them, but

these must be applied to the souls in purgatory, to one or several or all of them. Even the plenary indulgence of the Jubilee which can be gained at Rome, not merely once but as often as one repeats the prescribed conditions, may be gained but once by an individual for himself. The indulgence gained by a repetition of the works must be applied to the souls in purgatory.[3] And so, as this is a Jubilee year for the Church Militant, it is also a year of deliverance and rejoicing for the Church Suffering, since so many indulgences during this year are concentrated in relieving them.

Not all indulgences, however, are suspended during the Holy Year in the sense that they can be gained only for the faithful departed; for the Papal Constitution goes on to state that "of the indulgences which have been granted for the living, we wish those that follow to remain entire and unchanged'.

The indulgences that may be gained by the living for themselves during the Holy Year are the following:

1. Indulgences to be gained *in articulo mortis.*

Of the indulgences which the faithful gain for themselves the most important and most highly esteemed are undoubtedly those granted for the hour of death. And the Church is too tender a mother to deprive her children even for an hour, much less for an entire year, of this, her last and crowning consolation, which she bestows on them at the moment when they are about to pass from her jurisdiction. From the use of the plural "indulgentias . . . . lucrandas" we conclude that those who are *in articulo mortis* can gain for themselves not merely the plenary indulgence attached to the Papal Benediction and conferred, according to the form given by approved liturgical books (C. 468, § 2), but also all indulgences granted for the hour of death, no matter what conditions have been prescribed for gaining them or what may be the title on which they are granted. Hence, for example, the faithful who have a sacred object to which a plenary indulgence is attached for the hour of death may rest assured that they may gain this indulgence for themselves during the present Holy Year if they happen to be *in articulo mortis.*

[3] Monita of the S. Poenitentiary, n. XVII.

2. The indulgence attached to the recital of the Angelus or, during Paschal time, the Regina Coeli. This holds not merely for the partial indulgence which may be gained by each recital, but also for the plenary indulgence which may be gained once a month on the usual conditions.

3. The indulgences granted to those who piously visit churches in which the Blessed Sacrament is exposed during the Forty Hours' adoration.

4. Indulgences attached to the accompanying of the Blessed Sacrament when It is being carried to the sick or to the sending of a torch or a candle to be carried by others on that occasion. These indulgences presuppose that the Blessed Sacrament is being brought solemnly to the sick and, therefore, are of no practical importance in our country.

5. The indulgence that may be gained toties quoties by those who piously visit the chapel of the Portiuncula in the church of St. Mary of the Angels near Assisi. Those who gain the indulgence in other churches or oratories which enjoy the privilege of the "Portiuncula" must apply it to the souls in purgatory this year.

6. Indulgences which cardinals and nuncios of the Holy See give, as well as those usually given by archbishops and bishops when they pontificate, whether these indulgences be attached to the blessing which they give or be given in another customary form. Indulgences given by the foregoing outside of a pontifical function are suspended.

Having enumerated the indulgences that may be gained by the living this year for themselves, the Constitution continues: "We decree that all other indulgences, plenary and partial, either directly granted by the Apostolic See or already granted, or to be granted, by others in any way by virtue of a faculty granted to them by law itself or by a special indult, during the entire Holy Year, are of no benefit to the living but only to those who have departed this life." And Pius XI proceeds to forbid the announcement to the faithful of any other indulgences as capable of being gained by the living for themselves during the Holy Year except the indulgences of the Jubilee and those already mentioned as exceptions. Violation of this prohibition entails excommunication *ipso facto* and other punishments to be inflicted as Ordinaries may deem proper.

Some questions suggest themselves here.

1. Suppose an indulgence has been granted by the Holy See and moreover an indult has been issued or a privilege accorded exempting it from the customary suspension during the Holy Year. Can this indulgence be gained by the living for themselves during the Holy Year despite the fact that the Constitution "Ex quo primum" makes no mention of indults or privileges of this character? The answer to this question is to be found in the latter portion of the 19th of the *Monita* issued by the Sacred Poenitentiary in connexion with the present Jubilee. Therein it is stated that, though His Holiness makes no mention of indults or privileges of this character in the Constitution suspending indulgences, he does not revoke them, provided it is authentically certain that such indults or privileges have been granted and granted in perpetuity. This answer is, as the Poenitentiary itself states, an application of Canons 70, 71 and 60, § 2.[4]

2. Canon 914 states that bishops—each in his own diocese—can impart the papal benediction with a plenary indulgence, according to the formula prescribed, twice in the year, namely on Easter Sunday and on some other solemn feast-day to be designated by the bishop; and that, even though he merely assists at the Mass. Bishops during this year may give the papal benediction on these two occasions. But the further question has been raised: may the plenary indulgence attached to it be gained by the living for themselves? Doubt has been raised on the point.[5] In our opinion, however, the words of the Constitution seem to state clearly enough that the plenary indulgence is not suspended and may, therefore, be gained by the living for themselves; for amongst the indulgences which the present Pointiff wishes to remain "*integras atque immutatas*" are "VI. Indulgentias, quas S.R.E. Cardinales, Apostolicae Sedis Nuntii, itemque Archiepiscopi in usu Pontificalium aut impertienda benedictione aliave forma usitata largiri solent." Provided, then, the bishop imparts the benediction in

[4] The indulgences of the Holy Land are not suspended during the Jubilee (Bull. of Pius IV, 17 July, 1561), nor the indulgences of the Congregations of the B. V. M. contained in the golden bull of Benedict XIV, 27 Sept., 1748. At the last ordinary Jubilee, as in 1825, the indulgences attached to the Holy House of Loreto and those of the Crusade were declared not suspended. *Cf. Revue Apologétique,* 1 January, 1925, p. 396.

[5] *Cf. Il Monitore Ecclesiastico,* July-August, pp. 247 & 248.

the accustomed form the annexed plenary indulgence does not seem to be suspended. And we might remind our readers that the same question was raised in connexion with the Jubilee of 1825, held under Leo XII, and the Sacred Congregation of Indulgences decided that the indulgence was not suspended. "An suspensa censeatur indulgentia *plenaria* occasione benedictionis solemnis ab Episcopis impertiri solitae in aliquibus diebus solemnioribus?". To this question the sacred Congregation answered, with the approval of His Holiness, *negative*, (S. Cong. Indulg. 22 December, 1824, n. 255.)

3. Missioners, as a rule, have power to impart, at the end of retreats and missions conducted by them, the papal blessing which carries with it a plenary indulgence. During the Holy Year this blessing can be given as at other times, but the plenary indulgence can be gained only for the souls in purgatory, since it is not mentioned among the unsuspended indulgences. This point was expressly decided by the Sacred Poenitentiary on 12 February, 1900, on the occasion of the last Holy Year.[6]

4. Finally, the faculty itself to bless pious objects to which indulgences are attached is not suspended during the Holy Year: objects may be blessed and indulgenced as at other times by those having the power to do so, but the indulgences gained by using them during the Holy Year must be applied to the souls in purgatory.

Suspension of Faculties.

"For the same reason that calls for the suspension of indulgences, we suspend and we wish to annul, during the course of the Great Jubilee, outside of Rome and its suburban district, faculties and indults permitting one to absolve from cases reserved to us and to the Apostolic See, to release from censures, to dispense from vows and to commute them, to dispense from irregularities and impediments, which faculties and indults have been granted to anyone in any way.

"However, lest we depart from the innovated discipline of the present time, we decree the following as exceptions:

"1. We ratify all faculties granted in any way whatsoever by the Code of Canon Law, with the exception of faculties arising from a priivlege that has not been revoked by the Code.

[6] Eccl. Review, June, 1900, p. 627.

as in Canons 4 and 613." Accordingly all faculties granted by the Code to Ordinaries, parish priests, and confessors, whether for the external or internal *forum,* can be availed of during the Holy Year. Hence, for example, confessors can, during the Holy Year, absolve from reserved censures in cases of urgency in accordance with the provisions of C. 2254, and can absolve from sins reserved *ratione sui* in the cases assigned by C. 900; Ordinaries and confessors may avail themselves of the power to dispense from irregularities granted them by C. 990, etc.

Canon 4 states that privileges and indults which have hitherto been granted by the Apostolic See to physical or moral persons and which are still in use and have not been revoked, remain intact, unless the canons of the Code expressly revoke them. And Canon 615 informs us that each religious order or congregation enjoys merely those privileges which either are contained in the Code or shall have been granted directly to it by the Apostolic See, any communication of privileges being ruled out for the future. It is such faculties, namely those arising from a privilege which the Code has not revoked, that are suspended during the Holy Year. Hence those religious who have the privilege to absolve in certain cases reserved by the Pope and to commute vows do not, outside of Rome itself and its suburbs, enjoy this privilege during the Holy Year.

"2. We ratify faculties granted for the external *forum* by the Apostolic See to Apostolic nuncios, internuncios and delegates as well as those granted in any way to local Ordinaries and to the superiors of religious orders over their own subjects." Hence the Apostolic Delegate may, during the Holy Year, use the faculties he has received for the external *forum.* And both local Ordinaries and the higher superiors in a clerical exempt order or congregation (C. 198) can avail themselves of faculties granted in any way for the external forum in regard to their own subjects.

3. Finally, with regard to faculties which the Sacred Poenitentiary usually grants to Ordinaries or confessors for the internal forum, these are suspended outside of Rome during the Holy Year in the sense that they should be used only in favor of those penitents who, at the time they make their confession, cannot, in the judgment of the Ordinary or of the confessor, go to Rome without grave inconvenience.

It is clear both from the reason for the suspension, as well as from the Constitution itself, that this suspension of faculties does not apply to Rome itself and its suburban district. However the Sacred Poenitentiary has thought it well to emphasize this point in its series of *Monita,* n. XIX, 1st part.

In concluding this paper it may be well to state that at the end of the Holy Year all the indulgences and faculties that have been suspended become again effectual without any action on the part of the Pope.

JOSEPH MACCARTHY.

St. Joseph's Seminary,
Dunwoodie, New York.

CUSTOMS DUTIES ON ECCLESIASTICAL GOODS.

THE annual contribution to the government by Catholic churches and institutions probably mounts into the tens of thousands of dollars through the payment of customs duties on ecclesiastical goods, although these goods are exempted by law. This is an expensive practice. It is at best a thankless act. A certain familiarity with the salient features of the tariff law, customs regulations, and the procedure thereunder, could easily enough remedy this situation.

Any approach toward double taxation is an unwelcome thought in the mind of the average American. The several states have, throughout the development of our history, either by constitutional or statutory provisions, granted an exemption from taxation to property devoted exclusively to religious, educational, and charitable purposes. This exemption is a recognition of the value of the public service of such institutions, and of the fact that the payment of taxes, however levied, would devolve upon the people who developed and now support these institutions from wealth already taxed. In view of this established principle, Congress has exempted from duty, for the most part, articles of a purely ecclesiastical nature imported by and for the use of such institutions.

The cause of erroneous assessment on, and the collection of large sums of money as duties from, ecclesiastical goods imported, despite the exemptions contained in the tariff law, is the lack of understanding of the use of certain articles in the services and ceremonies of the Catholic Church, on the

part of customs officials. These officials are in no wise unfriendly. They are guided by their honest interpretation of the law and apply it in each particular instance in a just and proper manner, according to their lights, basing their conclusions upon the facts contained in the record. It is assumed that the importers are in fact cognizant of the procedure to be followed under the tariff law and customs regulations predicated thereon. The vagueness of—or, as is more often the case, the lack of any statement—by the agent of a religious, educational, or charitable institution, is to a great degree responsible for the erroneous decision of a customs official and the consequent delay and annoyance thereby occasioned.

In view of these facts, the National Catholic Welfare Conference, through its Department of Laws and Legislation, has assigned an official of the Department, an attorney admitted to practice before the Board of U. S. General Appraisers and the U. S. Court of Customs Appeals, to assist the hierarchy, clergy, and heads of religious institutions desiring assistance in these matters. It is quite understandable that the officials of our Catholic institutions by stress of many duties do not and cannot familiarize themselves with all the detailed provisions of the tariff law applicable to their needs. The information very often is highly technical. The average citizen rarely troubles himself about it and most lawyers have no cause to go into the matter.

Ecclesiastical articles are, in accordance with the tariff law, classed as free, conditionally free, or dutiable. Some articles enumerated in the tariff law are admitted free of duty, and others, only imported for certain purposes and under conditions specified in the law, are entitled to free admission. All other imported dutiable merchandise is assessed at the rate specified in the paragraph of the law in which it is enumerated, if there be such a paragraph. If dutiable merchandise, imported, is not enumerated in any paragraph, it is dutiable at the same rate as enumerated articles which it most nearly resembles. If there be two or more such articles, the one paying the higher rate of duty is the criterion for the guidance of the collector.

VESTMENTS are considered as "regalia" and "where specially imported in good faith for the use and by order of any

society incorporated or established solely for religious, philosophical, educational, scientific, or literary purposes, or for the encouragement of the fine arts, or for the use and by order of any college, academy, school, seminary of learning, orphan asylum, or public hospital in the United States," are admitted free of duty under the provisions of Paragraph 1673 of the Tariff Act of 1922. "Regalia" is defined as "only such insignia of rank or office or emblems as may be worn upon the person or borne in the hand during public exercises of the society or institution, and shall not include articles of furniture or fixtures, or of regular wearing apparel, nor personal property of individuals." The following articles have, by various Treasury decisions, been classified as "regalia": Alms basin, candlesticks, cassocks for choirs, communion service, military uniforms, ostensorium, wooden cross to be carried in the hand during ceremonies, censers and side rosaries, funeral palls, portable communion services, banners, surplices, missal stand, and bishops' stockings. In view of these decisions, it is but reasonable to assume that chalices, ciboria, and the other vestments and sacred vessels used in services and ceremonies of the Catholic Church would be entitled to admission free of duty if imported by and for the use of a particular church or religious institution. This would not be the case, however, if such articles were imported for sale in ordinary commerce, as T. D. 23856 says in part, "in order that regalia may be entitled to free entry under Paragraph 649 (similar to *Paragraph 1673 of the present law*) it is necessary that they be imported not only for the 'use' of a society of the kind named in the statute, but also by order of such society".

STATUARY and casts of sculpture are also admitted under the same condition as "regalia".

ALTARS, pulpits, communion tables, baptismal fonts, shrines, or parts thereof and statuary, "imported in good faith for presentation (without charge) to, and for the use of any corporation or association organized and operated exclusively for religious purposes", are admitted free of duty under provisions of Paragraph 1674.

BELLS, if arranged in a carillon so as to produce music or harmonious sounds, are dutiable at 40 per cent *ad valorem* as musical instruments as specified by Paragraph 1443. If not

so arranged, they are dutiable at 40 per cent *ad valorem* as manufactured metal under Paragraph 399.

MISSALS, breviaries, rituals and other liturgical books, are admited free of duty as books printed wholly or chiefly in languages other than English.

RELIQUARIES, if small enough to be borne in the hand during public ceremony, would no doubt be admitted free of duty as "regalia". If too large to be carried during public ceremony but containing relics of the saints, they would probably be admitted as shrines, in accordance with Paragraph 1674.

Free admisison for *bibles* is provided in Paragraph 1520.

STAINED GLASS WINDOWS are dutiable at 50 per cent *ad valorem,* according to provisions of Paragraph 230, if not works of art. If works of art and valued at more than $15 per square foot and "imported expressly for presentation to a national institution or to any state or municipal corporation or incorporated religious society, college, or other public institution," they are entitled to free admission as provided in Paragraph 1707.

STATIONS OF THE CROSS are ordinarily entitled to admission free of duty, either as statuary in accordance with Paragraph 1673, or as works of art under Paragraph 1707.

While no decision affecting *tabernacle safes* has come to my attention, I feel safe in assuming that they could be admitted free of duty as part of an altar within the meaning of Paragraph 1674.

HOLY WATER FONTS. There is now pending in the U. S. Court of Customs Appeals a case of P. J. Kenedy and Sons *v.* United States which, when decided, will determine the status of holy water fonts, and whether or not admissible to the United States free of duty.

ORGANS are dutiable at 40 per cent *ad valorem* according to the provisions of Paragraph 1443.

ROSARIES, *chaplets,* and similar articles of religious devotion, are dutiable under Paragraph 1446 which provides: "Valued at not more than $1.25 per dozen, 15 per centum *ad valorem;* valued at more than $1.25 per dozen, 30 per centum *ad valorem;* any of the foregoing if made in whole or in part of gold, silver, platinum, gold plate, silver plate, or precious or imitation precious stones, 50 per centum *ad valorem.*"

The administration of the tariff law and the collection of customs duties is vested in the U. S. Treasury Department. The Treasury Department functions through the Division of Customs, the collector of customs being the local official at the port of entry.

When imported merchandise arrives at a port of entry, it is appraised and classified. The collector then assesses and collects the duty or admits the merchandise free, according to its classification.

If the importer, which for our purpose here is a religious, educational, or charitable institution, is not satisfied with the decision of the collector as to the classification of the importation, a protest may be filed within sixty days after, but not before, liquidation of the entry. By liquidation is meant the "final computation or ascertainment of the duties accruing thereon, at the rate or rates determined by the collector, based upon either the entered value or the final appraised or reäppraised value, whichever is higher, and upon the report of the appraiser and the surveyor as to the character, quantity weight, gauge, or measurement" of the article. Upon filing of the protest, the duties, charges, or exactions, must first be paid. Protests must be in writing, addressed to the collector, filed in duplicate, signed by the party protesting, his agent or attorney. The protest must contain the name and address of the person protesting or his attorney. The entry number, the vessel upon which the import arrived, date of arrival, and liquidation of the entry must be shown in the protest. The particular section or paragraph of the law under which relief is claimed, the rate applicable, and the reasons for the same must be set forth in the protest.

If the duties and other charges have been paid, the collector must within sixty days after the filing of the protest review his decision. He may affirm, reverse, or modify the original decision. If the decision is affirmed, "one copy of the protest and accompanying papers shall immediately be transmitted to the Board of U. S. General Appraisers by the collector" for review.

Upon receipt of the protest and the accompanying papers by the Chief Clerk of the Board of U. S. General Appraisers, it is docketed and given a number. When called for hearing.

testimony may be taken; and other proceedings are much the same as in other courts. The person protesting may be represented by counsel, while the government is represented by the Assistant Attorney General in charge of Customs or one of the attorneys assigned to his office.

The Board of U. S. General Appraisers is a judicial tribunal created by Act of Congress. The term "general appraiser" as used in the Act is a misnomer. The Board is, in reality, a special court having *nisi prius* jurisdiction in customs matters. This body has much of the dignity and many of the powers and characteristics of a United States District Court. On 14 January, 1925, Congressman Weller of New York introduced in the U. S. House of Representatives a bill "to change the official title of the Board of United States General Appraisers and members thereof to that of the United States Customs Court, presiding judge, and judges thereof". On 15 January, this bill was favorably reported to the House of Representatives by the Judiciary Committee.

Exclusive jurisdiction in matters of protests against the decision of collectors of customs is vested in the Board of U. S. General Appraisers. The members of the board, nine in number, are appointed by the President of the United States, with the advice and consent of the U. S. Senate and hold office during good behavior, under the same condition as U. S. District Judges. They may retire with full pay on reaching the age of seventy years, provided they have served at least ten years.

The Board of U. S. General Appraisers, the office of the Chief Clerk thereof, and the Assistant Attorney General in charge of customs are located at 641 Washington Street, New York City. Regular calendars are called and hearings held by one General Appraiser outside of New York at the ports of Baltimore, Boston, Chicago, Los Angeles, New Orleans, Philadelphia, Portland (Oregon), St. Louis, St. Paul, San Francisco, Seattle, and such other parts as the president of the Board may deem necessary or advisable.

Decisions of the Board of U. S. General Appraisers are final and conclusive upon all persons unless an appeal is taken to the U. S. Court of Customs Appeals. Such an appeal may be taken either by the government or the person protesting.

An application for an appeal shall be filed within sixty days (or ninety days in cases arising in Alaska and the insular possessions) in the office of the clerk of the court. It shall contain a concise statement of the errors of law and fact relied upon to sustain the appeal. The court will then order the Board of U. S. General Appraisers to transmit the case, together with a complete record containing the testimony, orders, etc. to the court for determination.

The U. S. Court of Customs Appeals consists of five judges appointed by the President of the United States, with the advice and consent of the U. S. Senate, and hold office during good behavior. This court has the status of a United States Circuit Court of Appeals. The judges of this court are considered as, and have the same powers, duties, emoluments and retirement privileges as other U. S. Circuit Judges. The court sits in Washington, D. C., where regular hearings are held and appeals from the Board of U. S. General Appraisers are determined. Decisions of this court are final, except that in a few instances, particularly where constitutional questions are involved, an appeal, a writ of error or *certiorari,* will lie to the U. S. Supreme Court.

Precedents for the guidance of Treasury officials in the administration of the tariff law are the decisions of the Board of U. S. General Appraisers and the U. S. Court of Customs Appeals. The former are contained in what are known as "Treasury Decisions" (usually written in abbreviated form, i.g., T.D. 29995); the latter are published in a system of reports of eleven volumes, and are similar to reports of other courts having appellate jurisdiction.

JAMES R. RYAN,
Associate Director.
N. C. W. C. Department of Laws and Legislation.

Analecta.

SACRA CONGREGATIO RITUUM.

CANONIZATIONIS BEATI IOANNIS BAPTISTAE MARIAE VIANNEY, CONFESSORIS, PAROCHI VICI "ARS".

SUPER DUBIO

An, et de quibus miraculis constet, post indultam a Sede Apostolica eidem Beato venerationem, in casu et ad effectum, de quo agitur?

Quantum utilis et quantum fructuosa iure merito sit existimanda Beati Ioannis Baptistae Mariae Vianney Canonizationis causa, facile perspiciet planeque sibi suasum habebit qui parumper attendat eumdem Beatum Ioannem Baptistam Mariam, per integros sui sacerdotii annos, qui tres supra quadraginta adnumerantur, obscuri cuiusdam oppidi fuisse Parochum; eumque in hoc perarduo non minus quam universo christiano populo saluberrimo explendo munere adeo fidelem Dei administrum eiusque dispensatorem iugiter constanterque, ad pretiosum usque eiusdem obitum, mirifice sese probavisse, ut, ipsius Dei et hominum iudicio, in tantam venerit nominis celebritatem, quantam suspiciunt et admirantur omnes, et quantam ostendit aperteque significat insignis sane atque conspicuus progressus, quem, per hodiernum apostolicum Decretum, facit sibique adquirit lectissima haec Causa.

Quid enim sit, quod sacri huius fori conditae exposcunt leges, ut qui iam Beatorum apud homines in Ecclesia militanti pub-

licae venerationis fruuntur honoribus, in canonem Sanctorum referri postea queant, apposite inquirit Benedictus XIV, e proposito haec tradens: "Ut a Beatificatione transitus fiat ad Canonizationem, retento semper argumento Causarum Confessorum, quae procedunt per viam non cultus . . . . opus est, ut pro obtinenda Canonizatione nova post indultam Beatificationem miracula superveniant, et a sacra Congregatione et a Summo Pontifice examinentur atque approbentur" (Lib. I, cap. XXV, n. 1). Quae vero causa sit, cur haec novorum miraculorum post Beatificationem accessio, discussio et approbatio exigantur, idem scite aperit Benedictus XIV, cum pergit sic scribere: *Ut novorum scilicet miraculorum interventu habeat Summus Pontifex nova Divinae voluntatis signa; cum a cultu tantum permisso et restricto, qualis est, qui in Beatificatione indulgetur, transitus fit ad cultum praeceptivum atque ad universam Ecclesiam extensum, cuiusmodi est ille, qui conceditur in Canonizatione* (Ibid). Quapropter *haec nova Divinae voluntatis signa*, iuxta Causae actorum vota, in hisce duabus praesto forent sanationibus, quas idcirco ipsis curae fuerat ad cognoscendum proponere. Haec tamen eorum assumptio, uti statim patet consideranti, duplici innititur, ut inquiunt, *supposito*, quorum unum in praevia situm est riteque peracta Beati invocatione; alterum autem in eo consistit, utrum hae binae, de quibus est sermo, sanationes veri nominis prodigio essent nec ne adsignandae. Sed enim, si primum, quod de invocatione est, probare, et clare et iuridice probare, nullius negotii et operis est; quandoquidem aegrotae ambae mulieres ad gloriosum Beati Ioannis Baptistae Mariae peregrinatae sunt sepulcrum, eoque desuper, aliis comitantibus, adstantibus eumdemque in finem preces fundentibus, praesentissimum ipsius Beati exorarunt expertaeque sunt patrocinium; non item vero de altero dicendum, quod circa utriusque secutae sanationis ingenium atque indolem, totum quantum est, versatur. Isto siquidem ex capite non paucae semel, bis ac tertio excitatae fuerunt difficultates, quae nihilominus, sicut ipsarum fert natura, illud, initae disceptationis decursu, secum attulerunt commodi, ut faciliorem atque planiorem redderent potestatem capiendi certam ac tutam iudicii deliberationem.

Evolventi namque studioseque perlustranti exhibiti Summarii tabulas non difficili constitit negotio, iuridicum praescrip-

toque legis consonum, cum de miraculis agitatur quaestio, utriusque facti suppetere fundamentum, quo una et altera regitur et sustentatur sanatio. Certum pariter factum est atque manifestum, utriusque facti elementa, prout iudicialibus enarrantur et describuntur in actis, probe inspecta et perpensa a viris in arte peritis, tanti ponderis tantique momenti existimata ab eisdem fuisse, ut communi concordique sententia persuasum illi habuerint sibi, sacraeque huius Congregationis Disceptatoribus apte simul atque valide suaserint quoque, sanationem utramque, quippe quae, duplici hac praedita qualitate, instantanea videlicet atque perfecta, organico ex morbo fuerat obtenta, nequaquam viribus naturae contingere potuisse. Quod si quis, ad primam quod attinet sanationem, e tribus adlectis iudicialibus peritis videri fortasse potuerit minus aptis verbis suam exprompsisse sententiam, ex officio tamen rogatus, novam scriptionem exarandam ille curavit, qua, clariori usus sermone, si qua inopinate irrepserit, quamlibet e medio sustulit dissipavitque ambigendi et tergiversandi rationem.

Quibus igitur ex omnibus illud bono licet inferre iure, quod scilicet rem, quam demonstrandam assumpserant actores, eam, suo praeeunte experto sagacique Patrono, et multum, pro auctoritate, quae e credito promanat munere, iuvantibus lumenque admoventibus viris in arte peritis, ex officio accitis, iidem demonstrasse dicendi sunt actores. Binas quippe praehabitas de more Congregationes, antepraeparatoriam videlicet atque praeparatoriam, generalis subsecuta est Congregatio, quae, die quinta superioris mensis augusti, coram Sanctissimo Domino nostro Pio Papa XI coacta fuit. In qua a Reverendissimo Cardinali Antonio Vico, causae Relatore, sequens ad discutiendum propositum est Dubium: *An, et de quibus miraculis constet, post indultam a Sede Apostolica Beato Ioanni Baptistae Mariae Vianney venerationem, in casu et ad effectum, de quo agitur?* Singuli tum Reverendissimi Cardinales tum Patres Consultores proprias exposuerunt sententias, quas tamen Sanctissimus Dominus noster, intento laetoque prosequutus quum fuisset animo, mentem Suam aperire distulit, fervidis foederatisque interim fusis Deo precibus, praesidium ac lumen a Patre luminum impetraturus. Quumque supremam Suam sententiam patefacere postea statuisset, hodiernam designavit faustissimam diem, quippe quae sacra est Omnium Sanctorum solem-

nitati; ideoque, Divina Hostia ferventer oblata, ad Vaticanas Aedes arcessiri iussit Reverendissimum Cardinalem Antonium Vico, Episcopum Portuensem et S. Rufinae, sacrae rituum Congregationi Praefectum causaeque Relatorem, una cum R. P. Angelo Mariani, Fidei Promotore generali, meque insimul infrascripto Secretario, eisque adstantibus, solemniter pronuntiavit: *Constare de utroque proposito miraculo;* de primo nempe *instantaneae perfectaeque sanationis sororis a S. Eugenio, Congregationis S. Caroli, ab ulcere varicoso in laevo crure;* deque altero *instantaneae perfectaeque sanationis puellae Mathildis Rougeol a laryngite chronica tuberculari cum omnimoda vocis amissione.*

Hoc Decretum publici iuris fieri, et in acta sacrae rituum Congregationis referri mandavit Kalendis novembris anno MDCCCCXXIV.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

Alexander Verde, *Secretarius.*

II.

Beatificationis et Canonizationis Ven. Servi Dei Iosephi Cafasso, Sacerdotis Saecularis, Collegii Ecclesiastici Taurinensis Moderatoris.

SUPER DUBIO

An, stante approbatione virtutum et duorum miraculorum, tuto procedi possit ad solemnem praefati venerabilis Servi Dei Beatificationem?

Quamvis hic, qui fere est in exitu, quartus supra sexagesimum recurrat annus, ex quo venerabilis Dei Famulus Iosephis Cafasso a mortali hac statione recessit, eius tamen memoria, quin temporis edacitate aliquid caperet detrimenti, viget immo et florescit in dies, praeclaris fota et roborata omnigenarum virtutum exemplis quae venerabilis Dei Servus post se reliquit, et eiusdem suffulta maximeque adhaerescens operibus, quae suos pergunt ferre et perennare fructus, eo pretiosiores, quo Dei provehendae gloriae aeternaeque procurandae hominum saluti maximopere conducunt.

Huc spectavit profecto insignis Taurinensis ecclesiae Pastor, cl. me. Augustinus Cardinalis Richelmy, cum, post inquisitionem, cui ordinaria potestate adornandae metropolitana in

Curia manus admota fuerat, ad exitum perductam, muneris sui esse duxit, hanc alteram ad Romanum Pontificem dandam epistolam, ut causa Beatificationis Servi Dei Iosephi Cafasso suum apud Apostolicam Sedem sumeret exordium. "Due ragioni sovra tutto—sic ille scribebat—mi spingono a rinnovare, come Pastore della Chiesa Torinese, e come capo, sebbene indegno, della provincia Subalpina, le preghiere già fatte in unione coi venerandi miei Confratelli, i Vescovi del Piemonte.—Il piissimo Giuseppe Cafasso appare oltremodo benemerito del Clero per avere saputo unire l'esercizio delle virtù più eroiche, proprie dello stato ecclesiastico, ad una soavità singolarissima di modi: Salesio novello egli ha resa amabile la santità; ed ha mostrato facile, tanto colla parola, quanto coll'esempio, l'arduo cammino della perfezione sacerdotale. In secondo luogo una specialissima riconoscenza è dovuta dal Vescovo, dal Clero e dal popolo di questi luoghi al Servo di Dio, sacerdote Giuseppe Cafasso; perchè, grazie al suo zelo indefesso, ai suoi consigli sapientissimi, alle istruzioni da lui moltiplicate e sul pergamo e sulla cattedra scolastica, si ebbe a riportare nel Piemonte una piena vittoria contro il Giansenismo e contro le infelici sue reliquie, che pure fra noi avevano recato e minacciavano recare gravissimi danni" (*Summar. Addit.* sup. Caus. Introduct.).

Revera, quemadmodum in superiori super virtutibus iudicio facile videre fuit, venerabilis Iosephus, solidae sanaeque theologiae principiis enutritus, sancti Francisci Salesii suavitate excultus, sancti Alfonsi Mariae de Ligorio discretione munitus, et sancti Ignatii de Loyola zelo animarum armatus et incensus, illud, quo, per cunctos exactos in sacerdotio annos, iugiter constanterque spectavit, sine strepitu et rumore, silentibusque aridis inopportunisque scholasticis concertationibus, fauste feliciterque fuit consequutus; ut videlicet ab inferis excitatam Iansenistarum pestem eique vaferrimae sectae addictos Novatores a dilecta patria sua eiusque confinio arceret funditusque everteret; utque proinde illae, quae proscriptae illuc usque fuerant, sanctorum Francisci Salesii et Alfonsi Mariae de Ligorio revirescerent sibique debitum in honorem restituerentur doctrinae. En vitae Servi Dei opus, quod, sui tamquam vocationem, naviter sancteque persequutus quum ille fuerit: quumque omnia et singula, quae huiusce suae vocationis pro-

pria erant, officia et munera, mira constantia et fidelitate observaverit et custodiverit, apta atque idonea, hoc ipso, suppetunt et in promtu habentur elementa, quibus ipsum venerabilem Dei Servum Iosephum Cafasso heroicae virtutis gradum atque meritum fuisse adeptum solide non minus quam dilucide suadetur et probatur. Ita, apostolicum, abhinc triennium, prodiit Decretum, quo exercitae a venerabili Iosepho, tamquam heroica qualitate praeditae, probatae declarataeque fuerunt virtutes; atque huic apostolicum alterum nuper successit de duobus miraculis Decretum, a Deo, ipsius venerabilis Iosephi intercessione, patratis; eapropter quae pro *formali,* ut vocant, impetranda Beatificatione, iussu praescriptoque legis requirebantur, eadem adamussim servata fuisse constat.

Itaque in generalibus sacri huius Ordinis comitiis, quae die quinta mensis augusti huius vertentis anni, coram Ssmo Dno nostro Pio Papa XI celebrata sunt, proposito per Reverendissimum Cardinalem Caietanum Bisleti, causae Relatorem, Dubio: *An, stante approbatione virtutum et duorum miraculorum, tuto precedi possit ad solemnem venerabilis Servi Dei Iosephi Cafasso Beatificationem?* omnes, qui aderant, Reverendissimi Cardinales et Patres Consultores affirmativum dederunt responsum. Verumtamen Sanctissimus Dominus noster, omnibus studioso animo attentis, iuxta Summorum Pontificum consuetudinem, supremam sententiam Sibi prorogandam duxit, ut interea humilibus precibus hac de re exoraretur Deus, qui dum in Servis suis virtutes gignit, idem Ipse est, qui de publico ipsorum in sua Ecclesia cultu, Ecclesiaeque nomine exhibendo, per Romanum Pontificem, suum in terris Vicarium, singulari providentia disponit. Quumque Sanctitas Sua mentem Suam postmodum manifestam facere statuisset, hodiernam selegit auspicatissimam diem, in qua tam festivo gaudio laetatur in Domino Ecclesia iucundissimum celebrans festum sub honore Sanctorum, materna semper providaque erga Christi fideles. filios suos, sollicitudine permota. Uti namque consulta dataque opera edisserunt principes sacrae Liturgiae Doctores, eosque inter Gulielmus Durando, "institutum fuit hoc festum (*Omnium Sanctorum*) quatuor de causis. Primo, propter praemissam templi (Pantheon) dedicationem. Secundo, propter omissorum festorum suppletionem. Non enim, propter ipsorum *multitudinem,* de omnibus specialiter festare valemus.

Tertio, propter negligentiarum in festis, quae celebramus, commissarum expiationem. Et haec ratio tangitur in sermone, qui hac die in Ecclesia recitatur, ubi dicitur: "Decretum est, ut die ista omnium Sanctorum memoria habeatur, ut quidquid humana fragilitas per ignorantiam aut negligentiam, vel per occupationem rei saecularis, *in solemnitatibus Sanctorum*, minus peregisset, in hac sancta observatione persolvatur. . . Quarto, propter faciliorem orationum nostrarum impetrationem. Facilius enim quod petimus, obtinebimus, si simul omnes intercedant pro nobis; quia impossibile est multitudinem non exaudiri. Unde in oratione hodierna dicitur: Multiplicatis intercessoribus largiaris" (*Rationale divin. off.*, lib. VII, cap. 34). Concinit Bartholomaeus Gavanto, Congregationis Clericorum Regularium S. Pauli Barnabitarum Praepositus generalis, suoque tempore clarissimus sacrae huius Congregationis Consultor, quippe qui vetusti documenti, cui nomen *Ordo Romanus*, haec venerandae antiquitatis pondere et maiestate referta exhibet verba: *In Kalend. Novembris per totum orbem plebs universa, sicut in die natali Domini, ad Ecclesiam in honorem Omnium Sanctorum ad Missarum solemnia convenire studeat, illud attendens, ut quidquid humana fragilitas per ignorantiam aut negligentiam in solemnitatibus ac vigiliis Sanctorum minus plene peregit, in hac observatione sancta solvatur* (*Thesaur. sacror. rituum*, de festis Sanctorum, mense Novemb., section. VII, cap. 13). Quocirca Beatissimus Pater, sacrosancto Missae sacrificio prius devotissime perlitato, ad Vaticanas Aedes arcessiri voluit Reverendissimos Cardinales Antonium Vico, Episcopum Portuensem et S. Rufinae, sacrae Rituum Congregationi Praefectum, et Caietanum Bisleti, causae Relatorem, una cum R. P. Angelo Mariani, Fidei Promotore generali, meque insimul infrascripto Secretario, eisque adstantibus, solemniter edixit: *Tuto procedi posse ad solemnem venerabilis Iosephi Cafasso Beatificationem.*

Hoc autem Decretum in vulgus edi, in acta sacrae rituum Congregationis inseri Litterasque Apostolicas in forma Brevis de Beatificationis solemnibus, ubi primum licuerit, in Basilica Vaticana celebrandis, expediri iussit Kalendis Novembris anno MDCCCCXXIV.

✠A. CARD. VICO, Ep. Portuen, et S. Rufinae,
S. R. C. Praefectus.

L. ✠ S.

Alexander Verde, *Secretarius.*

CURIA ROMANA.

PONTIFICAL APPOINTMENTS.

30 August: Monsignor John Neale, of the Diocese of Hartford, Domestic Prelate of His Holiness.

4 September: Monsignor John Foley, of the Diocese of Kildare and Leighlin, Domestic Prelate of his Holiness.

5 September: Monsignor Michael Murphy, of the Diocese of Kildare and Leighlin, Protonotary Apostolic *ad instar participantium.*

16 September: Monsignor Daniel Buckley, of the Archdiocese of Cincinnati, Protonotary Apostolic *ad instar participantium.*

16 September: Monsignor Louis I. Nau, of the Archdiocese of Cincinnati, Domestic Prelate of His Holiness.

30 October: Monsignor Joseph Diaz Torres, of the Diocese of *Porto Rico,* Protonotary Apostolic *ad instar participantium.*

22 November: Monsignor Patrick Soden, of the Diocese of Kilmore, Protonotary Apostolic *ad instar participantium.*

22 November: Monsignor Hugh Brady, of the Diocese of Kilmore, Domestic Prelate of His Holiness.

10 December: Mr. Walter Fitch, of the Diocese of Salt Lake, Knight of the Order of Pius.

10 December: Mr. George J. Gibson, of the Diocese of Salt Lake, Commander of the Order of St. Gregory the Great, civil class.

10 December: Messrs. John de Lynch and James C. Cosgriff, of the Diocese of Salt Lake, Knights of the Order of St. Gregory the Great, civil class.

12 December: Mr. Thomas McAvoy, of the Diocese of Galloway, Knight of the Order of St. Gregory the Great, civil class.

13 December: Count Joseph E. de Crouij-Chanel, of the Diocese of Laval, Commander of the Order of St. Gregory the Great, civil class.

10 January, 1925: Mr. Richard Van Cutsem, of the Archdiocese of Westminster, Private Chamberlain of Sword and Cape (supernumerary) of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES publishes two decrees: 1. on two miraculous cures effected through the intercession of the Blessed John Baptist Vianney, Curé of Ars; 2. on the approval of the virtues of the Venerable Servant of God Joseph Cafasso, and of two miracles, wrought through his intercession.

CURIA ROMANA announces officially some recent pontifical appointments.

THE CONFESSOR AND THE MEDICAL PROFESSION.

It is generally admitted that the ethical standard of the medical profession in the United States is of a high order. This estimate is derived from the recognized teaching in our great medical schools and also from the authorized practice among leading physicians.

The mutual relations between doctors and priests, as pastoral guides of conscience, have sustained respect for moral law in our public institutions, courts of law, hospitals, as also in the domestic sphere of family life. Physicians who attend Catholic patients will as a rule not only consult pastors before taking the moral responsibility of an operation involving risk of life, but will keep the latter informed of the serious condition of their subjects with a view of facilitating spiritual administration. The thoughtful practitioner recognizes the comforting influence of the sacramental rites, the unburdening of guilt of conscience, and the strengthening of hope in the divine assistance as a soothing aid in sickness, adding force to physical remedies.

This desirable state of confidence between doctor and priest, hitherto maintained by American rules of professional ethics,

has been of recent years somewhat threatened by the importation of foreign medical literature which is being hawked about under well-sounding patronage. We have no desire to lessen the prestige of European scientific research, which owes much to certain medical teachers and schools abroad, though of late years, we are assured, the physician in the United States has little to learn from the present teaching or practice of the profession in the Old World.

Our attention has been directed to certain manuals on the subject, and we deem it a duty not only to the pastoral members of the Catholic priesthood, but also to medical students and practitioners who propose to minister to the sick indiscriminately of religious prejudice, to indicate the nature of two volumes for which propaganda is being made by the Allied Book Company of New York, and which have been issued by "The Physicians and Surgeons Book Co." of that city.

Both books deal with the sex-problem. One is by R. von Krafft-Ebing, and is translated from the German by F. J. Rebman; the other is by Dr. August Forel, translated by C. F. Marshall, late assistant surgeon to the Hospital for Diseases of the Skin, London.

That these authors should advert to religion as an influence which affects the moral standard of conduct in the matter they treat is to be expected. But what is neither just to their readers, nor wholesome to the community life which their information is supposed to serve, is that they misstate facts, draw inferences and make insinuations which are malignant, while the authors at the same time seek to give the impression that they are quoting reliable authorities. To find such misleading elements in a scientific text book is apt to discredit the value of all the professional teaching contained therein.

In illustration of our meaning we cite directly from Krafft-Ebing, who at the outset defines his attitude toward Christianity as follows:

> It is a remarkable fact that the Gospels (barring divorce, Matth. XIX, 9) contain not a word in favor of woman. The clemency shown toward the adulteress and the penitent Magdalen do not affect the position of women in general. The epistles of St. Paul definitely insist that no change can be permitted in the position of woman (II. Cor. XI, 3-12; Ephes. V, 22.).

How much the Fathers of the Church are prejudiced against woman on account of Eve's part in the temptation may be easily learnt from Tertullian. . . . St. Jerome has aught but good to say about woman.

Canon Law declares: "Man only is created to the image of God; not woman; therefore woman shall serve him and be his handmaid."

The Provincial Council of Macon (VI cent.) seriously discussed the question whether woman had a soul at all.

Even polygamy, which is distinctly recognized in the Old Testament, is nowhere in the New Testament definitely prohibited. Many Christian princes (e. g. the Merovingian kings) indulged in polygamy without a protest being raised by the Church at the time. (Pp. 2-4.)

The student of theology and the unbiased reader of history need not be told how utterly misleading these statements are, based upon garbled passages which may be found in authentic sources. In the same sense, hatred of kin may be pronounced to be the key-note of the Christian faith, on the ground that Christ said: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, he cannot be my disciple" (Luke 14:26).

If the Gospels had no other merit than that they create the ideal of and devotion to the Virgin Mother of Christ, as we see it reproduced in the Catholic Church, her life, letters and art, they would still be the one great force that has lifted women to the highest spheres of influence in social and national life, an influence which surpasses all the rights that modern champions of equality claim for her.

As for the Christian Fathers, Dr. Krafft-Ebing needs to read more of St. Jerome than the passages "de cultu feminarum", or the controversy against the Arian Helvidius, who had irritated the saint into an argument about the superiority of the virginal state over that of married women, because the faithless monk had attacked the virginal dignity of the Mother of Christ. Few men among the early Fathers have said more beautiful things about the dignity of woman than this very Jerome, whose eulogium on Paula and Eustochium is apt to escape the attention of scavengers who feed on moral degradation wherever they can find it. We have had occasion very recently to point out this tendency in modern writers who have a grudge against the Catholic Church, and who illustrate his-

tory and science accordingly.[1] Dr. Krafft-Ebing admits indeed that

> It shows a masterly psychological knowledge of human nature that the Roman Catholic Church enjoins celibacy upon its priests in order to emancipate them from sensuality, and to consecrate their entire activity in the pursuit of their calling.

He implies that they may be clean and pure like any other man who is not addicted to marriage. Nevertheless he deems it

> a pity that the celibate state deprives them of the ennobling influence exercised by love and marital life upon the character. (P. 15.)

We might refer him to St. Paul, who thinks that "he who is without wife is solicitous for the things that belong to the Lord, how he may please God," a condition which he himself preferred for priests, as his example indicated. But our author has a poor opinion of St. Paul, as we saw above, when the saint is speaking about woman's worth.

The other volume to which we here refer is a supposed scientific, psychological, hygienic and sociological study. The author, Dr. August Forel, frequently appeals to Krafft-Ebing as authority. He goes into greater detail on the subject of religion in relation to his study. His moral attitude may be gleaned from the manner in which he speaks of divorce:

> The absolute interdiction of divorce among the Catholics seals for ever the most unfortunate unions, and leads to misfortunes of all kinds, separation of the married couple, liaisons apart from marriage, etc.

It does not occur to the author that good Catholics are protected against such evils by the very teaching that causes them to look upon marriage as a sacred contract, and that divorces are comparatively unheard-of among those who follow the directions of the Church. The sacrament of Penance is one such means of remembering the sacredness of the bond. But Dr. Forel has studied this phase also, and he gives the un-

[1] See criticism of Dr. L. Hughes's *The Church in the Epistles of St. Jerome*, ECCL. REVIEW, Dec. 1924. Pp. 660-662.

wary medical student the benefit of "eminent and reliable authority".

The authority is a renegade priest, author of a book *Fifty Years in the Roman Church.* He is familiar with such theologians as Liguori, Dens, "and a thousand others." He actually quotes their Latin texts. The sum total of these revelations is that the confessional is chiefly an instrument for torturing the consciences of the young, and also of married people, with inquiries into their immoralities.[2]

Those who want to know the "absolutely reliable authority" of the ex-priest Chiniqui (Chiniquy) whom Dr. Forel cites as a great reformer, need but consult the records of the Chicago Protestant Synod which expelled him formally from the Presbyterian Church for alleged theft during a tour in Europe, when he fraudulently pretended to collect funds for a seminary in the United States. An Edinburgh paper (*Evening News*) during that period[3] gave reports of his lectures which would satisfy any but the most gullible bigot, that the speaker was ranting not only against Catholics but against Episcopalians and others who had refused him a hearing. In his later days Chiniqui published his own account of these things and they received a certain welcome from men like Dr. Forel.

How much Dr. Forel actually saw of the original sources, besides Chiniqui, which he quotes in full Latin text with his own odious and unjust comments, may be gleaned from his reference to "the reverend Kenrick, bishop of Boston in the U. S. vol. III." There is indeed a theologian by name of Kenrick who was Archbishop of Baltimore, and who wrote numerous books—a dogmatic and a moral theology, apologetics, etc. Which of these may be the volume III referred to as "U. S. vol. III" is as clear as that Dr. Forel saw the book or read it when he refers to the writer as the "reverend bishop of Boston".

It would be easy to go into more detail to indicate the nature of these two volumes[4] as a warning to priests and medical students under their guidance. The authors propagate moral

[2] See Dr. Forel, pp. 341-346.

[3] See London *Tablet,* 5 Dec. 1896, and 6 March 1877.

[4] Krafft-Ebing was published in 1906 and again in 1922, but is being advertised anew with the date 1924.

leprosy, whatever they may pretend to cure. It is as if a health officer whose specialty is chemistry were to enter his neighbor's garden late in autumn, and finding there only straw and manure over the beds of roses and vegetables, should deem it his duty to proclaim the unsavory condition of things as a herald of sanitary care. Hunters of this kind are superficial, and they also do mischief because they appear to delight in garbage.

MARYKNOLL MISSION LETTERS. LVIII.

There is as quiet and alluring scenery in the Yeungkong Mission as could be wished for—rugged mountain-tops and strong bare hills, long vistas of low valleys with gabled villages beside a twinkling stream, and over all a silence of primeval days, a stillness emphasized, not broken, by seagulls and wild fowl and lofty fernlike bamboo groves, an Eastern breathlessness suggestive of the incense-laden Buddhist temple atmosphere. The sun is hot but blurred with misty vaporings that dim its penetrating ray and veil the background hills in Lenten purple. There is an absence of man's handicraft and man-made noise and smoke, that makes our Chinese country scenes chastely natural as though unconscious of original sin.

And even Adam in this paradise is not ignoble, and to my mind resembles man before the Fall more so than does the Westerner. There is a unity and logic to the Chinese life, a singleness of eye and simplicity of tone, and aptness of action, reminding one of Plain Chant and its relation to God's liturgy, that is absent in some degree in other lands.

It is hard to analyze why the Chinese hold our hearts. We are proud of the mysticism to be found in Ireland, of her purity refined by fire that seeks and sees God in her politics and ideals as well as in her chapels; we admire in America her virility and refreshing principles, her as yet unspoiled youth and generosity, her promise of courageous Catholicity; but our love for China is not pride or admiration but a calmer and more quiet veneration. Ireland draws us to her as Christ Crucified, America as Christ in His Public Life; but in China we see a setting for the Hidden Life of Christ.

With a reverential awe, I can easily imagine our Lord living in China and passing unnoticed in the crowd. Were He to

come again as a Man to earth and dwell among us and live again the identical life as of old, China alone could supply a Bethlehem like that of Juda without doing violence to her daily life. Everywhere else the mechanical age has ground and leveled and polished and greased and hustled, and man has been mastered by machinery. China—the real China of the interior—is still patriarchal and breeding a generation untouched by modern methods, still living lives by preference such as their fathers lived. Here Peter could fish and mend his nets and not be theatrical, and the barefoot Carpenter's Son could ply His trade without remark. Here Mary could draw water at the village well or grind her meal without comment, and here in China are the homely parables exemplified in the daily life of the people. The resemblance to the Holy Land of the patriarchs and prophets is not confined to mere externals. The Chinese are poetic without posing and that means a simple reverence for age with no desire to meddle or change; they are natural—a term of small value to moderns; they dress for comfort and modesty, with little thought of others; they eat as children, without pretensions. This simplicity affects their dealings in the market towns; they sell what they themselves produce, content with small deals and slow profits. They live so close to mere necessities, with patched clothes and scanty furnishings, but one step above stark poverty, that the beggars in the streets are scarcely worse off and show no shame. And strangest of all in this modern world the Chinese by choice live Spartan lives. The chief men of the village are sometimes well off in fields inherited for generations, yet even they live sensibly, eating the common meals and dressing as their poorer neighbors and sharing their abundance with the rest.

There is little "mine and thine" in village China—and villagers are eight-tenths of China. The village is one huge family of many generations, having fields in common and inalienable houses, so that the poorest has enough to live on and a roof; and that for all but the most ambitious satisfies. China has its pride and graded classes as elsewhere, but it is a pride in learning, not mere wealth, an aristocracy for letters open to the poorest if he study, a government of elders who have won their place by years of patient conning over books. In the

village councils money counts for naught, nor birth. The poorest may be chief if he is lettered. In this China and the Church alone are democratic.

This then is China as she ought to be and often is, but for the present is not. Yeungkong for the past year has been in bondage, overrun by bandits who are well organized and armed and number several thousands. The beginning of last year witnessed the battles between two rival parties in Kwangtung. Each side enrolled as many combatants as possible and, as the fighting hindered farming, as shops were closed and market towns deserted, thousands of young men enrolled as soldiers for their daily bread. The temporary success of one party meant the rout of their enemy and the retreating forces disbanded. Unfortunately each soldier retained his gun. The year of fallow fields and lack of trading overtaxed the resources of the villages. For three seasons there had been no crops, and rice more than doubled in price. When the tension became unbearable the banditry broke out.

The chief bandit showed clever management. To be effective he must have men and guns, not the ordinary small force that yearly disturb the more interior sections, for these would be quickly suppressed by the regular army. He started with a few picked men and went from village to village threatening to destroy them if they did not enroll a certain number in his band. Within a month his force had increased to several thousands, and as so many villages had contributed their quota it was impossible to retaliate with effective punishment. Then began the real banditry, at first mere confiscating of all hoarded rice from the more prosperous villages, then the driving off of pigs and cows. Hitherto this had been done on a small scale hereabouts and was so novelty, but to feed an army on the march and provide for their folk at home numbering tens of thousands more drastic measures were needed. Villages were raided both day and night; men and women were captured and led away for ransom; those who resisted were shot down; those not ransomed were secreted away, the men to die, the women to be sold as wives in other regions, the children to be sold for adoption. The villages that had not joined the banditts were soon denuded of all life, the men fleeing to the towns and cities, the women scattering in the nearby mountains

hiding by day and sneaking under cover of the night to where provisions of some sort were secreted.

This has been the story of Yeungkong for the past nine months, increasing in horror as the demands became more urgent. Our sympathy for the Christians is powerless before the magnitude of their need; our daily solicitude for the churches, stirred so often, has reacted and leaves us callous.

Take, for instance, this very typical case of one of our catechists. His small village, which is almost entirely Catholic, refused to join the bandits, paying instead a sum equivalent to twelve thousand dollars. To raise the money they hastily mortgaged their rice fields. They were left secure for several months, but as they prepared to plow their fields a second raid was made on them and all their cattle carried off. Within a month a third raid—this time against their women and children—was made and our catechist, powerless against such a force, saw his wife and four daughters taken captive with nineteen others, all Catholics. They now demand five times his year's salary for each one ransomed. He is selling the remainder of his ricefield to get the sum, but finds it hard to secure a buyer. No one dare show he has money enough to buy ricefields, as that would mark him as a future victim. This is fortunate in the long run, as it hinders the absorption by capital of the lands necessary for life; besides, a sale now would be unreasonably cheap, as the urgent need prevents just bargaining. The fact that buyers are shy is the only hopeful sign, for when ransoms are not forthcoming, the price of captive women will be lowered to fit the purses of their husbands; if buyers were plentiful, it would increase the activity of the bandits.

All of this barbarity tells against the character of the Chinese to some extent, but it should not be exaggerated. Self-preservation is a powerful motive to lawnessness; banditry here is not a profession, not the deliberate avocation of a hardened thief in the face of legal deterrents to crime; banditry here is an attempt to get a living by foul means when fair ones fail; in a country unpoliced, among a peaceful people inviting plunder by their unpreparedness and unaggressiveness, with little or no risk to the bandit and with merely pagan moral maxims to guide the conscience. The farmers are band-

its simply because they cannot be farmers. When the war lords of the Provinces stop fighting and allow the villages leisure to sow grain and a market for their crops, banditry ceases automatically and the erstwhile ruthless robber spends his energy in uprooting weeds.

Papini's paraphrase of St. John's pleading for the Coming of Christ once more, echoed in Katherine Tynan's Christmas Song, rises spontaneously from the heart these days in China. Within the past score years were none so tragic as the present. The earthquake in Japan of course dwarfs all our troubles here, and I do not even compare the two, but ours is a dull, hard, wearing pain, including fire and brigandage, captivity and torture, slavery and death; and all through it looms the harrowing fear of what the morrow may bring and the certainty of actual want.

The worst feature for the missioner is his powerlessness to give the Christians spiritual help. We went into the interior despite the counsel of the city refugees. We took the main road and made our first day's journey of twenty-one miles to Tai Pat. Usually this is a busy road and many a Christian greets us on the way, for outside the city the path is through a fertile valley dotted with villages. But now, when once we quit the suburbs of the city until we reached Tai Pat, we met but two travellers. During the whole trip I counted only eight cows where formerly were hundreds if not thousands. We passed through two market towns—one was absolutely deserted, the other contained a lean old dog who shied at our approach. The road in places had so overgrown with cactus and prickly weeds that it was annoying to force a passage. The miles of former ricefields that stretch out in the valleys were grassy meadows and the broken walls of several villages we passed were hidden in luxuriant morning-glories that flourished unmolested. Nine months of war and brigandage had made a wilderness of this huge tract of country and tropical nature ran riot in an effort to hide the hideous shambles.

It has been estimated that thousands have fled to more peaceful regions, and the roofless villages and wild jungles that everywhere greet the eye is evidence of migration on a large scale. Fortunately the Chinese, no matter how crippled, recuperate quickly; they bend before the storm and from a

material viewpoint suffer less than might be thought. Their homes are destroyed and work is paralyzed, but their fields remain and, due to patriarchal coöperation, the village is reorganized. Two or three good crops put them on their feet again. This time the setback is more serious, for in one town alone three hundred were killed by the bandits, but already even there the movement to reëstablish themselves has begun and some hardy individuals have cautiously returned and removed the debris where formerly stood their shops.

Its effects on our Christians are still uncertain. It will take months of patient questioning before the loss is fully known, but of the four hundred Christians scattered through this northern section perhaps a hundred have either been killed or have migrated elsewhere.

FRANCIS X. FORD, A. F. M.

Yeungkong, China.

KEEPING THE BLESSED SACRAMENT ON TWO TABERNACLES IN THE SAME CHURCH.

Qu. Our church is a large Gothic edifice which has two side chapels, one dedicated to the Sacred Heart, the other in honor of Our Blessed Lady. The altars in both chapels are votive gifts constructed with a tabernacle. Whilst the Blessed Sacrament is continually reserved on the high altar, where Mass is said daily, we have the sodalities of the Sacred Heart, and of the Blessed Virgin Mary gather in the respective chapels for special monthly devotions. The reason for this is not only the particular fitness of the localities for devotional purposes, but also because the acoustics and heating apparatus favor the use of the chapels for smaller congregations.

What I want to know is whether a priest could celebrate Mass in these side chapels on the days of special devotions for the League and the Sodality, consecrate a sufficient number of hosts to be reserved in the tabernacle for distribution at two successive Masses (votive); and later take the consecrated Hosts that may remain in the ciborium to the main tabernacle.

I know of course the law which forbids having two tabernacles in which the Blessed Sacrament is reserved simultaneously in the same church. But the inconvenience of going to the main altar for Communion in such cases seems to furnish a reasonable ground for exception.

Resp. The canon which regulates the reservation of the Blessed Sacrament in our churches states "Sanctissima Eucharistia continuo seu habitualiter custodiri nequit nisi in uno tantum ejusdem ecclesiae altari." The rule is not so absolute as to exclude special occasions, such as are indicated above. This opinion is sustained by canonists like Alb. Blat (*Comment. Cod. Jur. Can.*, lib. III, n. 136 n. 2), Ferreres, (*Comp. Theol. Mor.*, tract. XIV, 408) and others. The latter author writes: "'continuo seu habitualiter custodiri nequit nisi in uno tantum ejusdem ecclesiae altari'. Licebit vero accidentaliter, v. g. occasione communionis in aliqua festivitate, in precibus novendialibus, dominica prima mensis, Eucharistiam asservare etiam in altari in quo communio sit distribuenda."

APPLICATION OF THE PAULINE PRIVILEGE.

I.

Qu. In 1920 John Wesley, a Methodist, was married to Nona, unbaptized, by a Methodist minister. Two years later they were divorced in the civil court.

Now John Wesley wishes to marry a Catholic girl. The conditions for the application of the Pauline privilege seem to be present except that the baptism of the Methodist John Wesley is doubtful. His mother was a Baptist; she did not believe in infant baptism. The father, however, had him quietly baptized when the boy was about eleven years of age. The minister who performed this baptism merely dipped his fingers in a vessel of water and pronounced the formula while applying his wet fingers to the boy's head. This appears to make the validity of the baptism doubtful.

The Ordinary to whom I applied for a decision answered that he could not give one. He mentioned the fact that a similar case had been recently referred to Rome, but no reply had at the time been given.

Must the case go to Rome? Who prepares the documents in such cases?

Resp. In order to place the question in a clearer light, it may be well, at the risk of tedium, to consider in two aspects the discipline on marriage before the publication of the Code, viz: the marriage of two persons certainly unbaptized, and the marriage of a doubtfully baptized person with an unbaptized person. In the first case, on the conversion of one party, the Pauline privilege could be invoked, if the marriage proved unhappy and detrimental to the faith of the convert. In the

second case, the marriage would be declared invalid on the ground of disparity of worship, thus allowing the convert to marry a Catholic and enjoy the happiness of a Catholic marriage.

The first case remains undisturbed by the Code. A marriage between two unbaptised persons may be dissolved by the Pauline privilege. The second case, however, is somewhat modified by canon 1070, which declares valid all non-Catholic marriages, regardless of baptism, restricting the impediment of disparity of worship to a marriage between a Catholic and an infidel.

What can be done in the case of a convert doubtfully baptized who has married an unbaptized person?

It is evident from canon 1070 that the marriage is valid. It cannot, as before, be attacked on the head of disparity of worship, as its validity has no reference to baptism. It can be dissolved by the application of the Pauline privilege, in virtue of canon 1127, which specifies that, in doubt, the privilege of faith enjoys the favor of law. Here we have a doubt concerning the baptism. It should be resolved in favor of the faith, rather than in such a way as to discourage converts, prevent a happy union, and its fruit, in future souls illumined with the light of faith. It is true that canon 1014 declares that in doubt a marriage must be upheld, but it particularly excludes the provision in canon 1127, which thus takes precedence. The whole question has been lucidly examined in the REVIEW (January and July, 1924) and, if the Ordinary judges the baptism to be doubtful, it can be held without any room for reasonable question, that the Pauline privilege may be applied.

Suppose the baptism be declared valid? Some would hold even then that the Pauline privilege could be invoked, but this is against the common interpretation which allows its use only when both parties were unbaptized. Others would say that as such a marriage is "legitimum tantum", and not sacramental, it can be dissolved by the Holy See, and this is what has actually been done in a case cited in a recent number of the REVIEW. (February, 1925). The decision refers to a particular case, only, but will allow Ordinaries to seek the same dissolution under similar circumstances.

We take occasion to repeat here what we have been obliged to answer to correspondents who requested us not only to answer difficulties arising from recent Canon Law, but also to prepare documents for application to the Roman Curia—namely, that such matter must be done by the Chancery officers. These authorities are supposed not only to know the Canons, but also to have opportunity to make the necessary inquiries, and exercise the faculties at their disposal for such cases.

II.

Qu. Anna, unbaptized, married John, a Jew, in 1912, before a Justice of the Peace. John proved unfaithful, having committed adultery; whereupon Anna procured a divorce. This happened three years ago.

Anna is keeping company with a Catholic and both contemplate marriage. Anna is desirous of becoming a Catholic.

May the Pauline privilege be invoked in their behalf. The Catholic man appears to be determined to marry Anna in any case; if not in the Church, then before a Justice of the Peace. What can be done to save them from a wrong step?

Resp. The application of the Pauline privilege presupposes three things: 1. a marriage validly contracted by two unbaptized persons; 2. the baptism of one of the parties; 3. the refusal of the other party to become baptized or to live with the baptized party "sine contumelia Creatoris," briefly, without exposing the baptized party to sin. This refusal is ascertained by the interpellations which are necessary to the validity of the privilege and can only be dispensed from for the gravest reasons, and by delegation from the Holy Father. The first case offers an opportunity for the application of the privilege, but not until Anna has been baptized and the interpellations have been made. The desire or intention to be baptized does not suffice, the actual reception of baptism is the first requisite. (S. C. Inq. 13 March, 1901.)

The fact that John was guilty of adultery and the subsequent divorce do not prove his refusal to resume peaceful marital relations. The interpellations have to be made, formally by the Ordinary or informally by Anna, even though it is manifest that a negative answer will be received. Furthermore, they should be made, even if the infidel party has contracted a new marriage. This affords a strong presumption but does not excuse from the obligation of the interpellations.

III.

Qu. John was validly baptized in the Lutheran Church, and in 1920 was lawfully married to Anna who was not baptized. After some time Anna became a fervent Catholic, and on that account was grievously persecuted by John "in odium fidei".

For that and other reasons Anna got a legal divorce. John married another woman. Now, is Anna entitled to the Pauline privilege?

Resp. This case presents a difficulty which has arisen since the publication of the Code. In the former legislation, the marriage of John and Anna would have been invalid by reason of the impediment of *disparitas cultus,* and Anna would now be free to marry a Catholic. Since the marriage was contracted in 1920, it must be considered as valid in accordance with canon 107 § 1. It is apparent that this works great hardship on a convert such as Anna, who is obliged to remain continent, abandoned by her spouse through hatred of the Catholic religion.

There are some who contend that in a marriage between a baptized Protestant and an infidel, the Pauline privilege may be invoked if the baptized person becomes a Catholic, since the marriage, though valid, is merely legitimate, and there is a certain parity with the marriage of infidels (*Ami du Clergé,* 1920, 669; 1921, 69). This opinion seems to be at variance with the accepted view that the Pauline privilege has a place only when baptism occurs after the marriage, and it would not be safe to follow it at present. Since in the present case, John was baptized, there appears to be no solution which will allow Anna to contract marriage, during John's lifetime.

DISTRIBUTION OF HOLY COMMUNION OUTSIDE THE CHURCH (IN THE OPEN).

Qu. In celebrating field Masses or on missions when it is temporarily impossible or undesirable to celebrate under cover of a sanctuary, may we distribute Holy Communion to the general faithful in the open? Is any special rule to safeguard reverence to the Blessed Sacrament prescribed in such cases?

Resp. Canon 869 of the new Code reads: "Sacra communio distribui potest ubicumque Missam celebrare licet;" and adds "etiam in oratorio privato". These last words refute the

opinion of older writers on liturgy who mantained that Communion could not be given in private oratories without necessity, as in the case of sick persons.

That the first part of the canon allows the celebration of Mass with the distribution of Holy Communion as an integral part of the celebration when there are communicants, is plain. During the war Mass with Communion of the faithful "sub dio" was a common rule on the battlefield. It is done at Lourdes at all times. It has been done during the ages of missionary beginnings everywhere, and in Ireland when churches and chapels had been destroyed by persecution.

Where such or similar conditions do not warrant the celebration of Mass in the open, or rather make it a danger to reverence, it is not permissible. Hence the S. Congregation *de Disciplina Sacramentorum,* by a decree of 26 July, 1924, forbids the celebration of Mass "sub dio" which had become a practice of late in Italy, unless it be for special reasons which have the bishop's sanction. Accordingly it is a matter for the Ordinary to determine, as he will be in position to judge of the risk of irreverence, or of other irregularities, or the inconveniences of weather, high winds and the like, which endanger the safety of the Sacrament of the Altar.

STATE LEGISLATION ON STERILIZATION OF CRIMINALS.

Qu. A bill to be acted upon in an early session of the Iowa State Legislature proposes the sterilization of criminals for the purpose of lessening the criminal tendency effected through hereditary propagation.

As the question is one involving moral issues it agitates the conscience of our more prominent citizens who realize the consequences of any legislative action through a majority vote not actuated by moral so much as utilitarian standards of judgment. Having been consulted on the subject I looked up the past issues of the ECCLES. REVIEW in which the matter was exhaustively treated (September, 1913), on the occasion of a similar bill brought up in the Assembly of the Wisconsin Legislature. There it is stated that a letter was read in the session of the Legislature from Archbishop Messmer condemning the proposed measure. The question was then argued *pro* and *con* in the ECCLESIASTICAL REVIEW, ending in an appeal to the American Hierarchy to make a public and united expression on the matter for the guidance of the Catholic conscience.

"Such an expression coming from an authoritative body, such as our Hierarchy, in the name of American Catholics, would at once make it clear to the public not only that there was and is a definite sentiment on the subject, but that the Catholic bishops are aware of a sentiment differing from their own, and thus give due credit to motives which Catholic conscience does not allow them to accept as moral."

"It would likewise have set at rest the doubts of educated and responsible Catholic physicians, prison authorities, publicists and the like, who would then know what their ecclesiastical superiors hold."

1. I would respectfully ask whether the expression here suggested was subsequently made in any form to set at rest such doubts as the individual may have regarding the lawfulness of the above measure.

2. Are there any recently discovered facts or experiments in the field of physiology which may have changed the complexion of the question since September 1913?

3. Do you think that the traditional argument of theology alone against sterilization should prevail against admittedly sound social and physiological reasons of to-day?

4. What would you advise a conscientious legislator to do in face of the proposed measure?

Resp. 1. Do you know if any expression of opinion on vasectomy has been formulated on the part of the Hierarchy?

There has been no official pronouncement on vasectomy on the part of the Hierarchy. The nearest approach to an official pronouncement of the Catholic attitude toward the subject is found in the Surgical Code for Catholic Hospitals, published with the "imprimatur" of Bishop Gallagher of Detroit, and adopted as its official initial Code by the Catholic Hospital Association in their convention of 1921. In enumerating unethical and hence forbidden operations, it says: "All operations involving the sterilization or mutilation of men or women, except where such follows as the indirect and undesired result of necessary interference for the removal of diseased structures." Among the operations forbidden are: "8. the sterilization and castration of male patients".

2. Do you know if recently found facts or experiments in the field of physiology have changed the complexion of the question since September, 1913?

Not with regard to its moral features.

3. Do you think that merely traditional arguments of theology against sterilization should prevail against sound social and physiological reasons of to-day?

The ease with which vasectomy is performed and the apparent social and economic advantages which follow it, make it most attractive from the standpoint of the state. The traditional ethical arguments, however, insist that it is a grave mutilation, from its grave consequence, the inhibition of a vital function, and hence can only be justified when essential for the preservation or restoration of the health of the entire body; when a pathological condition is present which it can remedy, such as[1] epilepsy, chronic masturbation, erethism. In other cases it is an unlawful and unjustified means employed to secure what is considered a good end.

The traditional arguments again insist that the state has no direct dominion over the lives or members of its citizens and cannot disregard the inherent rights of the individual.

The person on whom vasectomy will be done will be either insane or sane. If insane, and vasectomy is performed to cure a present harmful condition, it will be justified by the traditional argument of the good or bad effect, and the state is thus by this means promoting the right to life and happiness of its wards.

If the person is sane, and innocent of any crime, the operation cannot be performed on him against his will, even to cure a present disease, as it is an extraordinary means which he cannot be held bound to employ. If performed to avert a future ill, such as defective children, it is again an unjustified means to attain what appears to the state a good end, a reduction in the number of defectives, without regard to the dignity of human life, however defective the body may be. It overlooks entirely the isolated character of the individual, and regards him merely as an instrument with whose vital functions it may interfere at will. Admitting this principle, it could easily be extended to classes not foreseen perhaps by present legislation, and would degrade citizens into breeding children only for the aggrandizement of the state.

[1] O'Malley, *The Ethics of Medical Homicide and Mutilation*, p. 262.

If the individual is a criminal, the vasectomy fails as a punishment because of its painless nature and the scope it allows for the indulgence of sexual passions. The arguments, however, on this head are not conclusive, and it is possible that vasectomy as a punishment for certain crimes may yet be justified.

4. What would you advise the gentleman in this case?

Without a copy of the proposed bill, this question is difficult to answer. He should not oppose vasectomy in the cases where it meets and remedies a present pathological condition; he should oppose vasectomy if performed to obviate a future, possible procreation of defectives, as it is a grave mutilation interfering with the rights of the individual, and the end desired may be obtained by other means, not so immediately effective perhaps, but more humane and more lasting, such as segregation or denial of the right to marry. He would act wisely and in harmony with the best authorities, by opposing vasectomy as a punishment for crime, on the ground that it lacks the penal character and fails of its end, as abandoned men may still violate innocent women.

In addition to the articles mentioned from the ECCLESIASTICAL REVIEW the following may be consulted:

Sterilization of Animals. Report of Committee H, of the Am. Institute of Criminal Law and Criminology. Charles Boston—"A Protest against Sterilization Laws"—in the Sept. 1913 issue of the *Journal of Criminal Law and Criminology.*

O'Malley—*The Ethics of Medical Homicide and Mutilation* (pp. 245-268); Devin, Adair Co.—New York, 1919. A reprint with some modifications of the article in the ECCLES. REVIEW, XLIV-684.

In the older theological manuals the question is, of course, not treated explicitly. The newer books refer to it, but in a cursory manner only; the unanimous opinion is one of opposition to vasectomy, except as a necessary means to alleviate or cure present diseased conditions.

Sabetti-Barrett, 273; 1919.
Prummer, III, 809; 1922.
Aertnys, I, 568; 1918.
Ferreres, II, 1010-1011; 1919.
Genicot, II, 484; 1922.
Noldin, II, 328; 1920.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

A step toward the adaptation of Scriptural Introduction to the exegetical use of average students appears in the first volume of Fr. John-Mary Simon's *Scripture Manual,*[1] containing General Introduction and a Special Introduction to the Old Testament. Its scheme is comprehensive, treating inspiration, the canon, Biblical languages, texts, versions, Scriptural senses and the laws of hermeneutics, the archeology of the Old Law, and finally (comprising the greater part of the book) historical and analytic introductions to the Books of the Old Testament, both singly and in their recognized classes. In their appropriate places appear the encyclical *Providentissimus Deus* in English, the decrees of the Biblical Commission in the original, a plan of the ancient Temple, and three maps. Complete indices conclude the volume.

True to his aim, Fr. Simon not only presents the substantials of Biblical science, but does so in a fashion constructive in itself and contributive to practical use. His pages abound in appropriate and helpful suggestions, a feature not least conspicuous in the thoughtful paragraphs which introduce each new department of the subject and serve to place its treatment in the proper light from the beginning. That loyalty to the standards and spirit of the Church is everywhere evident need hardly be remarked.

Of course, what any man seeks in a work of reference depends largely upon his personal ideals, and hence, if certain minor features seem to us disappointing, the root of dissent may be partly subjective. However, it seems a pity that a work displaying a translation of the entire *Providentissimus Deus* should not even mention, still less incorporate, its complement and interpreter, the significant *Spiritus Paraclitus* of Benedict XV. Moreover, certain chapters of the *Manual* convey a better impression "by and large" (as their author might say) than in some of their details. Frankly, we have never

[1] *A Scripture Manual. Directed to the Interpretation of Biblical Revelation.* By the Rev. John-Mary Simon, O.S.M., S.T.B. Volume I: General Introduction to the Sacred Scriptures, and Special Introduction to the Books of the Old Testament. New York: Joseph F. Wagner, Inc. 1924.

before seen the term "accommodated sense" applied to any *genuine* Scriptural sense (pp. 75, 80). On page 12 the author expresses in a footnote the hope that "a future edition of the *Catholic Encyclopedia* will eliminate or change" a sentence which he cites from the article "Psalms", as favoring the opinion that successive redactors as well as original composers of Psalms may have been inspired for their function. Yet the rule by which Fr. Simon would exclude this opinion, namely, that no redactor is ever a hagiographer, would create the dilemma that either Moses was not the hagiographer of Genesis, or that all of its matter was immediately revealed to him, since he could not be inspired merely as a redactor of earlier material. Again, the remarks (p. 72) on the relative merits of the Rheims-Douay Version and Bishop Challoner's recension may be pertinent expressions of personal taste; but when historical consequences are invoked, it is not so easy to see how, in Apoc. 14:6, "the inserted article" still retained by Challoner in the phrase "having *the* eternal gospel," can actually have "misled for decades the members of the Latter Day Saints"—who used neither Douay nor Challoner—unless those worthies would have been misled with equal ease by the preferable reading "having *an* eternal gospel." Speaking of the arts of expression, we would not be meticulous; yet "urge" as a substantive might better be left to authors of the type who can write of "normalcy". The proper adjectives "Isaianic" and "Isaian" are old friends, but whence comes "Isaic"? And the rule of interpretation reminding us (p. 73) that "the object of the reader is to grasp just what the author *intended to mean,*" seems to urge the limitations of even finite intelligence.

Is it just possible that too much was attempted? Why not transmit inspiration and hermeneutics to manuals of fundamental theology, leave canon and text to the admirable works of Dr. Schumacher, Mgr. Grannan and Fr. Pope, and devote a new volume of competent length to particular introduction alone? This, after all, would be the immediate guide to exegesis. No doubt the Clergy themselves would welcome a work as thorough in scholarship as the late Fr. Gigot's *Special Introduction to the Old Testament,* but more constructive, and brought into fuller harmony with the progress of authoritative

standards subsequent to the work of that excellent priest. Then might the greater "special questions" be presented with that constructive apologetic which is so fine a feature of Fr. Simon's method, and yet ample room remain for analysis of the several Books more thorough and better proportioned than his space permits.

* * *

The year just closed has inaugurated a new epoch in the history of non-Catholic Biblical literature. It dates the launching of an active campaign to instruct the public at large in Biblical rationalism, beginning, of course, at the Old Testament. Not long ago the "sources" of Wellhausen and Driver were contending for entity and name among the erudite. Then their alleged parentage, the diversity of Divine Names, was cruelly effaced by textual criticism. No whit abashed, the "sources" fled from a linguistic to a tendential family tree without in the least forfeiting reality. J, once "Jahvist", was now "Judaic", and E from "Elohist" had become "Ephraimite". For their verity as historical conclusions—no matter from just what premises—had already become to their ardent supporters as much a matter of tradition as any notion which those gentlemen could possibly desire to abjure. Traditions established overnight are of suspicious historical value, but the divisive tradition had a much more pertinent vice. It was the end of progress. It had reared a new generation of destroyers to furnish them with nothing but fragments. One field of action remained: to issue from the lecture-hall and address the man on the street. This is the movement that has just begun.

Constructive teaching is essential to this campaign, as its leaders fully realize. The fragments must be reunited on the ideal plan, for the veriest pagan cares more for the Old Testament than for a chart of its anatomy, and even the unballasted "Bible Christian" cannot envisage the Old Testament as it really ought to be without seeing it in print. The scheme of reconstruction has already been outlined, notably in Prof. Bewer's *Literature of the Old Testament in its Historical Development* (1922), a book quite within the grasp of an average reader. But the final step was to let a rearranged Old Testament speak for itself, and this step has at last been taken.

Simultaneously two examples have appeared, both attractively done and stimulating to curiosity. One is the beginning of a retranslation of the Old Testament by Dr. Moffatt,[2] already well known to radical exegesis. The other is a portion of the Old Testament in more conventional English, but rearranged in the assumed order of origin, by Prof. Elizabeth Czarnomska, of Sweet Briar College, Virginia.[3] The two present the opposite faces of the new door to infidelity, Dr. Moffatt's method being maximum interpretation with minimum dislocation of text, Prof. Czarnomska's precisely the reverse; while both in their several ways have to tell the public who were J, E, P and D—and why.

Dr. Moffatt possesses a thorough sense of the Hebrew idiom and a rare power of its expression in terse and telling English. With some hesitation he has substituted "the Eternal" for the Divine Name Yahweh. Other proper names he transliterates in their Hebrew form, sometimes explaining them parenthetically. We should call his diction popular, but not below par, unless in such inspirations as "Davidsburg" for "City of David", or as "The Eternal is á God who knows it all" (1 Kgs. 2:3). We offer a normal specimen (Gen. 2: 4^b—9):

At the time when God the Eternal made earth and heaven, there was as yet no shrub on earth, and no plant had sprung up; for God the Eternal had not sent rain on earth, and there was no one to till the soil—though a mist used to rise from the earth and water all the surface of the ground. Then God the Eternal moulded man from the dust of the ground, breathing into his nostrils the breath of life; this was how man became a living being. In the land of Eden, to the far east, God the Eternal then planted a park, where he put the man whom he had moulded. And from the ground God the Eternal made all sorts of trees to grow that were delightful to see and good to eat, with the tree of life and the tree that yields knowledge of good and evil in the centre of the park.

[2] *The Old Testament.* A New Translation by James Moffatt, D.D., D.Litt., M.A. (Oxon.). Volume I (Genesis to Esther). New York: George H. Doran Co. 1924.

[3] *The Authentic Literature of Israel,* Freed from the Disarrangements, Expansions and Comments of Early Native Editors. Edited with an Introduction by Elizabeth Czarnomska, A.M., Professor of Biblical and Comparative Literature in Sweet Briar College, Virginia. Part One: From the Exodus to the Exile. New York: The Macmillan Co. 1924.

Aptness of expression, however, in everyday English does not exhaust Dr. Moffatt's propensities. In his preface he opens two doors upon fields of limitless possibility. Translation necessarily involves interpretation, and the traditional Hebrew text "is often desperately corrupt". There is truth in both assertions. But translation involves the correct interpretation of the author's meaning, not the translator's; and any verdict of corruption in the text must be rendered on objective evidence. Where the ancient Versions and the Hebrew text are in verbatim agreement, and the passage thus presented makes appreciable sense, to allege corruption is to go upon something else than the facts before us, and thus desert science for conjecture. Hence, in Gen. 9: 26, where Hebrew, Septuagint and Vulgate unanimously read, "Blessed be Yahweh the God of Shem," Dr. Moffatt is not justified in correcting *'Elohei* to *'oholei,* and writing, "O thou Eternal, bless the tents of Shem!" This, incidentally, is a Messianic passage, and it is singular how frequently Dr. Moffatt finds it imperative to renovate such passages either in text or interpretation. The repeated promise to Abraham, Isaac and Jacob (Gen. 12: 3, 18:18, 22:18, 26:4 and 28:14) he everywhere renders, "all nations of the world will *seek bliss such as yours,"* in spite of the fact that, whatever be the radical idea of "be blessed" or "count themselves blessed," the phrase "*in thee*" cannot possibly be distorted into "*like thee,"* unless again we desert the only facts we have to go upon. Another enlightening instance of "interpretation" (out of many) is the fate of the verb *bara.* Its radical insistence on *first production* is put beyond evasion by its striking use with a cognate accusative of the same root, in Num. 16:30, where the Hebrew reads, "if Yahweh should *create a creation,"* i. e. produce an utter novelty. And this Dr. Moffatt recognizes by translating "if the Eternal does something new." Yet in his rendering of the early chapters of Genesis, *bara* is always "formed", never "created". And this is the last word in Protestant Biblical scholarship, praised without stint by a large part of the non-Catholic religious press.

Prof. Czarnomska's *Authentic Literature of Israel* presents the alternative method of the same propaganda. But for "Yahweh" its English reads much like that of the Revised

Version. Here, however, all is rearranged in the new "historical" order,—that is, all that is "authentic". Without the Table of Contents no one could turn up the most familiar passage in the Old Testament. The Decalogue leads the way at 1220 B. C. Three sections of the Proverbs follow at respectful intervals of fifty to three hundred years. Before the last of them, J comes forward with his history at 850. A century later E tells another story. JE combines them and adds a supplement in 698 (why so exact?), and P puts some finishing touches. At the same time Isaias and Sophonias produce a few poems, D gets himself discovered in 621, and Habacuc "arraigns the justice of Yahweh." Some more poems attributed to Jeremias, and a couple of epic fragments on the "Servant of Yahweh" (by Heaven knows whom) complete the authentic literature in the hands of the Babylonian captives. Such are the contents of "Part One". Of what is to appear in "Part Two" as post-exilic we have not ventured to attempt a list. Some of it might not be authentic.

The distinguished authoress is nothing if not enthusiastic. Her whole philosophy of truth and knowledge is born of the thrilling discovery that "ancient history has been overturned and reset upon a sure foundation, and each nation fitted into its proper place" (*Introduction,* p. xix). Her *Appendix B* presents a table of the historical factors in this regeneration, whose delicately feminine sense of significance and proportion would urge us to share this philosophical gem with our readers if only space permitted.

The public will naturally ask why it should believe all this, even in the magic name of modern progress. There are two ways of answering. Dr. Moffatt relies on object-lesson, Prof. Czarnomska on explicit information. In Dr. Moffatt's version there is no general redistribution; the usual order of the Books is preserved "to facilitate reference". Within this limit, however, the "sources" (in part) are shown by variety of type and use of brackets. In addition, rather lengthy passages are transposed, though usually within the same chapter. The divisive theory is nowhere explained or defended; apparently, it is to win its way by familiarity, by the authority of its promotors, and by the logic of mere self-evidence, as in the following typographical exhibition of the interplay of J and (presumably) P (Gen. 21:1-2).

Now the Eternal dealt with Sarah as he had said, the Eternal did for Sarah what he had promised, *and Sarah conceived; she bore a son for Abraham's old age,* when the time came round of which God had told him.

This sort of thing, however, may suggest to clear-headed men the very shallowness of the whole hypothesis. Prof. Czarnomska runs no such risk. What Dr. Moffatt has not done by garbling and typography, she attempt to effect by direct explanation. The didactic core of her book is its historical introduction. Here are related the histories of J, E, P and D, and their various partisan incentives to story-telling and law-making are laid bare for the enlightenment of Sunday School and Bible Class. Nor is JE, the bungling blender, overlooked. The five creators are all anonymous, and all such unions of astuteness and stupidity, that the appearance of five such prodigies and the utter disappearance of all their identities, are harder to believe than any marvel related in their scrolls. Nevertheless, Prof. Czarnomska has their history. She writes it smoothly and with a certain dignity, blended most naturally with a serenely candid paganism which may possibly even startle some of her less enlightened readers out of their unsuspecting docility toward the new light.

* * *

Close on the heels of these apostles treads a herald of literary appreciation, Mr. P. C. Sands.[4] In an attractive manual of 123 pages he applies the new Old Testament to the study of artistic effect. The various forms of art proper to narrative, drama, poetry and allegory are illustrated by apt selections well analyzed and presented in a form both helpful to the teacher himself and suggestive of possible methods. But "literary genius," of course, is estimable only by the effectiveness with which the devices employed convey the thought of their employer; and this again raises the question, what thoughts the Old Testament writers had to convey. Hence an historical introduction, reserved and courteous, telling once again the story of the new tradition: sources and tendencies, racial bent and personal bias, and all the rest of it. For the expressive

[4] *Literary Genius of the Old Testament.* By P. C. Sands, Head Master of Pocklington School, and late Fellow of St. John's College, Cambridge. Oxford: Clarendon Press, 1924.

art of the Old Testament cannot be seen but in relation to its motives, and these were first revealed by Wellhausen and Driver. We are, however, grateful for Mr. Sand's admonition not to look for comedy in the Old Testament, since it "was incompatible with the serious temperament of the race" (p. 19).

Mischievous as all this will prove at first, it marks the beginning of the end. Many, doubtless, who are without mental ballast and secretly in awe of "the verdict of modern science," will lose their last shred of faith in the supernatural. But others will be enlightened most effectively. While J, E, P and D were only symbols of a literary speculation, they could live and gather force; but now that they come forth as historical entities with all their deeds and motives nicely assigned, the discerning reader will suddenly perceive why conservative scholarship has always demanded adequate historical evidence of their reality. Readers still less discerning will not be long in discovering many points in which the creators of the new Old Testament are not agreed. Even of the average man it is safe to predict that after reading a single specimen of their patchwork, he will conclude that the old Bible tells a far more consistent and natural tale; and against this conviction "the verdict of science" will make but little headway. But apart from all judgment of readers, the very nature of the movement spells its death. No system of thought essentially destructive can carry a positive message. Protestantism itself is the greatest example, and the divisive hypothesis will ere long furnish another.

W. H. McClellan, S. J.

Woodstock College, Woodstock, Maryland.

Criticisms and Notes.

CATHOLIC LITURGY: Its Fundamental Principles. By the Very Rev. Gaspar Lefevre, O.S.B. Translated by a Benedictine of Stanbrook. New York, Cincinnati, Chicago: Benziger Brothers. 1924. Pp. 294.

THE LITURGY OF THE ROMAN MISSAL. English Translation from the French of Dom Leduc and Dom Baudot, O.S.B. (Le Catéchisme Liturgique). New York: P. J. Kenedy and Sons. 1924. Pp. 459.

WITH THE CHURCH. By Mother Mary Loyola of the Bar Convent, York. With a Preface by Fr. Herbert Thurston, S.J. Part I. Advent to Ascension.—P. J. Kenedy and Sons: New York. 1924. Pp. 336.

LA DOCTRINE DE NOS FETES. I. Les Fetes de Circonstance. Par Msgr. Tissier, Evêque de Chalons.—Paris: Pierre Téqui. 1924. Pp. 342.

THE INNER COURT, A Book of Private Prayer.—New York, Cincinnati, Chicago: Benziger Brothers. 1924. Pp. 326.

LITURGICAL PRAYER BOOK. Mass, Vespers, Ritual and Principal Catholic Devotions. Compiled under the Direction of the Rt. Rev. Dom F. Cabrol, O.S.B. Abbot of Farnborough.—New York: P. J. Kenedy and Sons. 1924. Pp. 913 and 24.

THE SMALL MISSAL. Containing the Proper of the Mass for all Sundays and the principal Feasts of the Year. The Rite of Benediction, Vespers and Compline for Sundays, and other Devotions.—New York, Cincinnati, Chicago: Benziger Brothers. 1924. Pp. 436.

To have an understanding of the Mass as the centre of Eucharistic devotion in the Catholic Church is the first step toward attaining that personal relation and intercourse with God which it was the direct object of the Incarnation to bring about. This understanding is rendered more difficult in our modern life than it was in the ages of faith, because we centre our energies upon the externals of church life, urged on by the competition with the industrial and commercial society around us, of which we form an integral part. We have in large measure come to gauge fidelity to Catholic faith by the material coöperation which builds a house for the Blessed Sacrament. Personal and mechanical attendance at Mass, irrespective of the spirit which gives evidence of a living faith, is our chief test of religious faith. The result is that through want of spiritualizing influences, such as come with frequent and thoughtful instruction in

church or out of it, devotion to the Blessed Sacrament lacks fervor, assistance at Mass and Benediction becomes perfunctory, and personal religion grows cold.

Against these materializing influences Divine Providence is arousing new agencies, such as the associate zeal of Eucharistic leagues whose leaders and supporters endeavor to galvanize into life the paralyzed members of the Catholic body and breathe the soul of devotion into the providers of wood and stone who build our churches and parish houses.

A set of admirable tools, comprised in the foregoing list of books, is being supplied by our lively pioneers in the publishing business, the special use of which we would briefly indicate to our priestly readers, for they are calculated to incite not only personal devotion but furnish material for instructions.

In the first place we are here reminded that the Benedictine Nuns at Stanbrook have for years done magnificent work by interpreting our Catholic liturgy in its spirit, its different forms, and its music. To this they have added biographical illustrations which serve to make the doctrinal principles effective. In translating and publishing Dom Lefebvre's latest volume they have summed up all that is worthy of note and practice in the revival of the liturgical life among us who have to a large extent allowed ourselves to grow weak amid the materialistic ideals that are being set up around us in modern civilization. America has suffered from this spirit of modernistic ascendancy more than any other land. The antidote is here, and priests and religious teachers who realize the power and beauty of the Catholic organism unfolded in the Liturgy will find sufficient food to nourish their wish for its full appreciation in the chapters of this book. It is what Dom Guéranger would offer us in place of his voluminous and learned studies, if he were here to see our present needs.

After making a general survey of the liturgical law and the method of worship in the Church, the author enters into the functions of the ministry and government, unfolding the benefits of the diocesan and the parochial spirit. This opens a way to the understanding of the virtue and ceremonial of the Mass, the Sacraments, sacramentals, the divine office. In each of these functions the central element of devotion is set forth—in the persons of our Divine Lord, His holy Mother, the ministry of the angels and the saints. Finally, the exercise of reflection and study in connexion with the Liturgy, the modes of expression through music and the Latin language, and the influence of these activities on the external or social life of the community are briefly reviewed. An explanation of the part which the missal plays in this revival of the liturgical spirit concludes the volume.

What has just been said naturally leads to a study of the Liturgy of the Roman Missal, and here we find at once an excellent guide in the English version of the *Catéchisme Liturgique* by the Benedictine Fathers Leduc and Baudot. Their work is an introduction into the edifice of the church with its appointments. Next follows an apportioning of the exercises to be performed therein, according to the seasons of the ecclesiastical year, the days and hours answering to the prescribed service of worship. Here history blends with devotion, and illustrates the sacred rites of the festal and penitential seasons.

To this light Mother Mary Loyola, who has done valiant service to religion by her books, chiefly for the young and adolescent, since their hearts and minds are open to the beauty of Catholic liturgical devotion, now adds the breath of fervor which kindles the zeal for participation in the Church's worship. Her purpose is not, as Father Herbert Thurston aptly points out in his Preface, to make a systematic commentary upon the offices, lessons, and prayers of the liturgical year, but rather to furnish reflection upon the various phases of the Church's mind in passing through the successive seasons of the ecclesiastical year from Advent to the Ascension. The volume suggests, as the title indicates, how to live with the Church in intimate union of her sacred worship.

Particularizing this aim of living with the Church, Monsignor Tissier selects some of the exceptional occasions when Catholic ritual exhibit the Church in her care and administration, apart from the seasons of the ecclesiastical cycle. Such are the introduction of a parish priest into his canonical office, the solemn celebrations of priestly anniversaries (golden jubilee), the blessings of bells, organs and the like, the various assemblies to inaugurate popular and religious movements of Catholic zeal or charity. Thus the book furnishes matter for addresses suited to priests on similar occasions in their own diocesan or parochial service.

Of the two manuals containing the Mass ritual mentioned above, the *Liturgical Prayer Book* by Dom Cabrol is especially suited for clerics. It has for the most part the Latin together with English text in collateral columns, following the chief functions of the liturgical year. In addition it contains many of the popular devotions which have the long-standing sanction of the Church. The *Small Missal* will, as the name indicates, aid devotion in following the liturgical action of Mass and Vespers on Sundays and feasts where

a less cumbersome manual is desired, as when one is travelling or on summer vacation. Its practical service is attested by the Truth Society of England which has been instrumental in procuring the publication.

For private prayer the *Inner Court* offers a choice selection of devotional exercises, both in Latin and English. The exquisite form of its typography makes the little volume additionally attractive.

MYSTERIUM FIDEI. De Augustissimo Corporis et Sanguinis Christi Sacrificio atque Sacramento Elucidationes L in tres libros distinctos, auctore Mauritio de la Taille, S.J., in Pontificia Universitate Gregoriana de Urbe Sacrae Theologiae Lectore. Editio Altera. Parsiis. Apud Gabriel Beauchesne. 1924. Pp. xv–664.

If the sole purpose of here introducing this volume—the first edition of which, by the way, has been reviewed in these pages—were simply to call attention to the theological teaching therein expounded, good paper and printers' ink would be wantonly wasted, since that teaching, it may be presumed, is already familiar to readers who have seen it repeatedly discussed in the REVIEW. But by again bringing the book to their notice it is hoped that the clergy who have not seen or who do not possess the work itself may be induced to add it to their library. The presence on their shelves of so impressive a volume could hardly fail to win for itself many a perusal. And with such reiterated contacts faith and love for the august Mystery would almost of necessity be quickened and deepened and diffused.

The eulogies pronounced on the work by Catholic theologians were, of course, naturally due *jure meritoque* to a work that has been assigned on all hands a place amongst the classics of theology. It comes, however, somewhat as a surprise to find so unbiased an organ as the *Harvard Theological Review* speaking of the work as a remarkable systematization of the Mass, a work that has never before been attempted in a direct and complete way. The Harvard reviewer goes on to describe the book as follows: "All the churches, all the theological schools and systems, are called upon by the author to bear witness to the true Catholic doctrine, whether by confirming it or by being convicted of error. From the strictly Catholic point of view, the *Mysterium Fidei* of Father de la Taille is a Eucharistic encyclopedia, which leaves little to be desired; from the scholarly point of view, apart from theological implications, it is an inexhaustible mine of historical and patristic information. Naturally these are used by

the author, and very skilfully, for his apologetic and doctrinal purposes, and the historian must not forget that fact in perusing this most useful book. No less interesting is the strong mystical spirit in which the whole book is written: it contributes strikingly to produce the impression that this *corpus doctrinae* has a deeper unity and a more consistent continuity than would appear in a simple dogmatic or historical exposition."

While not the strongest praise that could be given to this *magnum opus*, such an opinion honors its source more than its object.

As regards the revisions occurring in this second edition, it may suffice to state that they are not of such a nature as either to change the substance of the matter or even the order of pagination. They consist chiefly in some minor developments and clarifications inserted and woven here and there into the context.

AN INTRODUCTION TO PHILOSOPHY. By James H. Ryan, of the Faculty of Philosophy in the Catholic University of America. New York: The Macmillan Company. 1924. Pp. xvi-399.

Even in the unthronged marts of philosophy all things come to those who seek and wait. Notable confirmations of this truism as it touches the recent literature of Catholic philosophy have repeatedly been signalized in the present department of the REVIEW. The book at hand adds a recent and a most welcome confirmation. Professors and students have long been looking for just this sort of work. Of manuals introductory to philosophy in the form of *compendia, elementa, essentialia* there are a-plenty in every language, English included. But of introductions of the kind here exemplified this is probably the first to appear. Not indeed that there is any dearth of books bearing the same title and covering the same ground. On the contrary, the number of such publications is quite large. But without exception they are each the product of a mind that lacks the thoroughly Catholic—that is, the truly universal viewpoint; of minds familiar with every school and phase of philosophical speculation except the Catholic. The present work includes that viewpoint. This does not mean that the author interprets philosophy by the light of faith. That would be to make philosophy not philosophy. No, but that he possesses the Catholic world-view—Catholicism, whereof philosophy is the rational constituent.

The purpose of an introduction to philosophy is to provide the beginner with a bird's-eye view of the field — a sort of fairly well filled-in map of the region he is about to explore. In that domain certain problems stand out. They have grown up in the course of ages partly from the character of the region itself and partly from

the limitations and imperfections of the mind. These problems concern first the nature of the ultimately real. Is there one fundamental reality, as monists hold, or are there two, as dualists maintain, or more, as pluralists assert? Secondly, what is the nature of the fundamentally real? Is it material or spiritual or both? Is there a duality in man—body and mind? If so, how are the two constituents interrelated? Thirdly, is the problem of organic life on the earth solved by mechanicism, by energism, or by vitalism? Fourthly, is the mystery of human knowledge lessened by some form of idealism, or by pragmatism, or by some kind of realism? Fifthly, can the human mind attain truth with certitude? And if so, by what criteria? Sixthly, does man possess free will, or are all his acts determined physically or psychically? Seventhly, how explain the moral life? By hedonism, altruism, evolutionism, intuitionism, the "categorical imperative", or by some other form of more reasonable rationalism?

These are the principal issues discussed in the volume. In each case the problem is stated and fully explained. The various solutions proposed by different philosophers are examined in turn and the opinions that commend themselves on solid grounds are emphasized. Each chapter is followed by a liberal list of works for supplementary reading. The initial chapter explains the meaning, scope and methods of philosophy, and in the final chapter the interrelations of philosophy, science, and religion are discussed.

The work as a whole deserves the highest praise. It supplies, as was said above, a long-felt need and it fills the gap satisfactorily. It covers the field introductory to philosophy almost, if not quite, completely, though a chapter on the philosophy of Society and the State would have enhanced the service of the book. In the arrangement of the material the tenth chapter, on the problem of the Self, would seem to be more closely connected with the fourth, on the psycho-physical problem. In the ninth chapter, on the problem of morality, some overlapping appears. There does not seem to be sufficient reason for discussing egoism and altruism separately from hedonism and utilitarianism.

In the exposition of Kant's Categorical Imperative an inaccuracy is noticeable. The word *maxime* in the famous effatum was meant to convey the idea of motive (English, maxim), not "the maximum of your act", as it is rendered at page 291. The statement that "obligation has its origin in the very nature of the mind" (p. 297) seems to have something of a Kantian flavor. Obligation has its *origin* in the *Will* of the *Creator,* though, of course, it is *discerned* by reason and therefore in virtue of the nature of the mind. In the statement that "the sanction of morality lies in the mind" (pp. 296,

297) the term "sanction" is obviously divorced from the technical significance (reward or punishment attached to law) which it usually possesses in the philosophy of morality.

We have indicated above the purpose for which the book has been written. There is, however, a class of readers whom it will benefit even more than college students. We refer to seminarians. Both they and their professors know how difficult it is to get or give any insight into philosophy, especially through the Latin manuals. The present book will considerably diminish this difficulty. In a clear, direct and attractive style they are given a preliminary survey of the field before them. They are introduced to its principal features and bearings, they are taught at once what to look for and where to find it. They are thus enabled the better to fit into a more liberal and a more esthetic framework the findings of their technical philosophy. But not only this. Serving as an introduction at the beginning of their study it will do still better service at the completion thereof. Reading it synthetically at the start, they will derive more benefit from it when they examine it analytically after having seen the pertinent problems treated in the didactic setting of their text books.

The latter point of view serves to indicate likewise the value of the book for the clergy. Probably few priests ever return to a study of philosophy. Theoretically they cannot fail to recognize its importance, but practically they lack either the time or the inclination to revert to their Zigliara's, Vallet's, Reinstadler's, Hickey's. Possibly the present readable and attractive volume may allure some back to the springs of wisdom.

SPIRITISM. FACTS AND FRAUDS. By Simon Augustine Blackmore, S.J. With an Introduction by the Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland, Ohio. New York: Benziger Brothers. 1924. Pp. 535.

On the jacket enveloping this volume is impressed a huge interrogation sign. The background is occupied by overlapping headlines copied from various newspapers which have paraded to the world the many contradictory verdicts on Spiritism. The symbolism is as expressive as it is obvious. Is spiritism fact or fraud? Behold the query. The headlines sometimes shout "fact", sometimes "fraud". The Catholic Church cries: "Beware!" Touch not, taste not, handle not. There is poison, death eternal in the cup. For the Christian this judgment should be final, based as it is on the age-long experience and the guiding wisdom of the Holy Ghost. However, Spiritism has spread so widely since the war that the evidence for the evil—physical, mental, moral, social, and religious—

inherent in and entailed by the "New Magic" needs to be sifted again and again in order to withstand the advance of the insidious cult.

Perhaps there is no other subject in the evaluation whereof logic is so dependent on psychology as Spiritism. Some people are perfectly convinced that the whole thing is made up of fraud and delusion. The mediums are all tricksters; the sitters are all deluded. There is no possibility of persuading such people that there are or have been any genuine communications from the spirit-world. Levitations, spirit-photography, materializations, ectoplasm, and the rest, are simply so many names for as many tricks which clever magicians like Houdini have pledged themselves to duplicate and surpass outside the seance cabinet. It makes little difference to them that there exists evidence to the contrary. They simply will not read it or listen to it. They know it all, and that's the end of it.

On the other hand there are just as many, maybe more, people who believe thoroughly in spirit communications. They have had evidence they say of the return from "the Beyond" of relatives, friends or other persons and personages. They have seen and spoken to their departed brethren; they have felt the touch of a vanished hand and have listened to the accents of a voice that death had stilled. Of this they are certain. Some mediums may deceive and many consulters may be deluded, but they have had visible, audible, tangible evidence that the dead do live and under conditions can and do communicate with their brethren on the hither shore.

Between these two extreme opinions lies, as usually, the safe and sound mean. Expert researchers attribute as much as ninety-eight per cent of mediumistic phenomena to fraud, but they all admit and maintain that at least a small residue does actually proceed from discarnate intelligences. Some of the latter they claim are good, benevolent, beneficent. Others, they avow, are bad, malevolent, maleficent. That the latter "entities" are veritable demons, few non-Catholic experts are ready to admit.

The volume above discusses the whole matter fully and judiciously. No aspect of the subject is omitted. The history of the spiritistic movement is given in outline; the various groups of phenomena—genuine and spurious—certain borderland doings, such as automatic writing and the ouija-board manipulations, are analyzed; the various theories that have been devised to account for the phenomena—such as the subliminal self, telepathy, discarnate souls, and malign spirits—are thoroughly sifted. The author, it need hardly be said, is not invoking demonic causality where the latent forces of human personality suffice to explain things; but neither does he shirk the mass of evidence which veridical testimony has accumulated for the interference of evil spirits, especially as that evidence is confirmed by the

physical and mental disorders and the moral ruin which generally, if not universally, result from spiritistic practices. "The new revelation" which Spiritism, it is claimed, substitutes for Christianity, is shown to be absurd and malign in its origin, contents, and results. The reasons for the Church's opposition to Spiritism are set forth. The work closes with a well-informed and judicious discussion of ectoplasmic materializations.

Readers who are familiar with Dr. Crawford's experiments carried on for three years with the Goligher mediums in Belfast will be interested in noting the tests subsequently applied by Dr. D'Albe to the same circle. However, though the better they are informed on the constructive work done by the former, the less will they be inclined to favor the destructive conclusions reached by the latter.

Priests are often asked to recommend an up-to-date and reliable work on spiritistic phenomena. While it is not possible to find the book that will suit the peculiar tastes, needs, and viewpoint of everybody, on the whole the present study appears to come as near as conditions permit to meeting the average demand. But before recommending it the priest should not fail to read it himself. His own fund of information will probably be thereby enriched and he will be able more intelligently to determine the persons to whom he should give or recommend the book.

AUGUSTINE AND EVOLUTION. A Study of the Saint's "De Genesi ad Litteram" and "De Trinitate." By Henry Woods, S.J., University of Santa Clara, California. The Universal Knowledge Foundation: New York. 1924. Pp. viii-148.

Many philosophers and Christian apologists desirous of enlisting so eminent an authority as St. Augustine for some sort of moderate evolutionism maintain that the great Father of the Church held that God *in principio* created all things simultaneously; placing in the primitive matter certain dispositions which the saint calls *rationes seminales,* in virtue whereof the myriad forms of life, plant and animal, made their successive appearance. The primordial matter, therefore, together with the dispositive *rationes seminales*—the whole process being under God's administrative concurrence—would thus suffice to account for the several organic kingdoms. And so St. Augustine is invoked as defending a form of evolution—theistic, of course. It would be easy to mention the names of those who thus interpret his mind.

In the book at hand Father Woods takes the opposite ground. By very minute examination of the *De Genesi ad Litteram* and the *De Trinitate* he reaches the conclusion that the *rationes seminales*

are not at all *active principles* whereby primordial matter evolves gradually into the series of organic types. St. Augustine was not discussing physical, chemical, or biological problems. His interest was metaphysical, seeking as he did the *ultimate* explanation of the cosmical organization. Or rather it was exegetical, aiming primarily at the literal interpretation of God's word.

The student who is not afraid of doing some hard thinking will be rewarded by a deepening of spiritual insight and a widening of his intellectual horizon if he follow step by step the guidance held out to him in this volume. That Fr. Woods has succeeded in making everything clear it may not be quite true to assert. As to this the reader's experience will be the best judge. That he has probed his subject to its philosophical depths the following summing-up of the meaning of the *rationes seminales* may suffice to illustrate. "In general, and as far as the order of administration is concerned, the seminal reasons may be considered as the term of the Creator's act, as such, constituting every being a creature in the strictest sense. They may be considered in the creature, where they are the immediate effect in material second causes of the unceasing operation of the First Cause moving all, giving all their formal efficiency. They may be considered in themselves. Then they are seen in every created being as in their subject. This subject, insomuch as it exists and acts, may in its actual operation be called, by a synecdoche, a seminal reason. But there is no identity. The seminal reason is the link binding the finite to the Infinite, the universe to God, so that He is ever the Creator, it, in its minutest element, its most insignificant phase always the creature. To make it a mere natural force or generating agent would lead to Pantheism rather than favor Evolution" (p. 148).

DIE SINNESERKENNTNIS. Von Dr. Joseph Schwertschlager, Hochschulprofessor. Verlag Josef Kosel & Freidrich Pustet, K-G. München Verlagsabteilung Kempten. 1924. Pp. ix-300.

WEGE DER WELTWEISHEIT. Von Bernhard Jansen, S.J. Herder & Co. G. M. B. H. Verlagsbuchandlung. Freiburg im Breisgau. 1924. Pp. vii—368.

Two notable additions to philosophical literature. They are reciprocally complementary. The one lays the foundations of all knowledge and science. The other builds higher structures of reflective thought. The one deals exclusively with sense cognition as such. The other with a number of the broader problems of philosophy. The one is formally scientific and minutely analytic in

method. The other is specifically philosophical and mainly synthetic.

Though dealing with a much handled topic Professor Schwertschlager studies it from a point of view that lends to it a fresh interest. The physiological, psychological and noetic elements of sense cognition being presupposed, he takes up a position bordering on those sides. Assuming the standpoint of a critical realist, he maintains the objective validity of sense cognition. At the same time he dwells principally upon the subjective factors of sense cognition. The physical and the biological and therefore the practical aspects of the sense processes are more emphasized in his treatment. Moreover he determinately sets aside the intellectual ingredient so as to dwell exclusively on the sentient. Obviously this calls for the exercise of a very keen psychological precision. Consequently he pays most attention to the process as it occurs in immature minds and in the animal. He divides the study into two main parts. The first is devoted to sense cognition in general; the second to the activities of the individual senses. Here is not the place to go further into details. Readers interested in the matter will find the book informing and stimulating. Though the thought yields itself to no dreaming or skinning processes, it will repay the steadfast reflection it deserves. The author's singularly clear style, however, diminishes the labor.

The other book above introduced is a collection of studies which the writer had originally contributed to various periodicals, principally the *Stimmen der Zeit*. Fr. Jansen was induced to make the collection partly by the request of readers who prized their value and wished to have them in a permanent form, and partly because his missionary experience had taught him that the educated laity of to-day need a philosophical presentation of the theistic and Christian world-view. He has accordingly brought into a flexible unity essays that explain and substantiate the main features of that *Weltanschauung*. Since, however he is not addressing professional philosophers but the average educated reader, the subjects he selects possess a general, liberal, interest. Moreover he presents them largely in an historical, or a personal and quasi-biographical setting. Thus the series opens with a paper in which scholastic and modern philosophy are intercompared. The nature of "philosophizing" is next made clear by a comparative study of Plato and Aristotle. St. Augustine as a modern thinker, St. Thomas and our times, the world-view of Leibnitz, Kant's philosophy of religion, Robert Eucken, German philosophy of to-day, recent philosophy of religion —these titles indicate the more prominent of the subjects treated. They are developed in a style which, while not just "popular", is

of a smoothly fluent character; one that meets the standard of the average educated reader. On the other hand, though the work is specifically cultural both in subject and manner, even the professional philosopher can derive from the author's opulent store of wisdom fresh insights and new views of the truths that lie along the *Wege der Weisheit.*

COMMENTAIRE FRANCAIS LITTERAL DE LA SOMME THEOLOGIQUE DE SAINT THOMAS D'AQUIN. T. XV, LE REDEMPTEUR. Par Thomas Pègues, O.P. Tolouse, Edouard Privat; Paris, Pierre Téqui.

The preface to this volume of Father Pègues' Commentary on the *Summa* of Saint Thomas was written toward the end of June, 1920, though the publication was delayed four years by reason of difficulties experienced in France after the world war. In the meantime the author announces that some of the preceding volumes are no longer to be had, and it is impossible to reprint them at the present time. Lovers of the *Summa* will hope that more favorable conditions will enable him to continue the publication of his enlightening and highly prized work, which is now about two-thirds complete. The last volume announced in the ECCLESIASTICAL REVIEW (March, 1922), treating of the different States of Life (T. XIV, Les États), brought the commentry down to the end of the Second Part of the *Summa Theologica.*

Having considered God in Himself, God as the Beginning (Creator) and End of all things, especially of man, the Angelic Doctor in the Third Part of the *Summa* proceeds to treat of Christ, who is the Mediator between God and man—"the Way by which we tend to God". This third section of the *Summa* is divided into three parts, treating of (1) Christ Himself, (2) the Sacraments, which have their efficacy from Christ, (3) Eternal Life, to which we attain through Christ, the first part being subdivided into two tracts: (a) the mystery of the Incarnation; (b) the things which Christ did and suffered.

In Volume XV of his commentary, under the title of *Le Rédempteur,* Father Pègues deals with the Incarnation, reserving the Redemption for Volume XVI, which is now ready for the press. There is no necessity of dwelling on the excellence of St. Thomas's tract on the Incarnation, the ripe product of his later years, a truly scientific and devotional development of the truths contained in the proposition: Jesus Christ was true God and true man. The Hypostatic Union and all its consequences are here explained with that soundness of doctrine, fullness of knowledge, and accuracy of ex-

pression which constitute the perfection of scientific theology. It is related on good authority that, after St. Thomas had completed his treatise on the Incarnation, one day when he was rapt in ecstatic prayer in the Chapel of St. Nicholas at Naples, Fr. Dominic Caserta heard the voice of our Lord speaking from the cross and declaring to the Saint: "Bene scripsisti de me, Thoma"—"Thou hast written well of me, Thomas". Higher testimony than this no writer can receive.

The perfections of the Angelic Doctor's treatise are well brought out by Father Pègues, who continues faithful to his plan of giving a literal translation with an enlightened commentary and a brief discussion of disputed questions relating to the text of the *Summa* or to the dogma under consideration. Thus we have in this volume not only translations and definitions of such terms as *esse, existere, substantia, subsistere, suppositum, hypostasis, persona*—all-important for understanding the theology of the Incarnation—but also instructive discussions pertaining to such subjects as the human knowledge of Christ, adoration of Christ, devotion to the Sacred Heart, the veneration of the crucifix and of holy images.

Whilst the tract on the mystery of the Incarnation is chiefly speculative, it must not be forgotten that this central dogma of our religion is the necessary foundation of Christian devotion and solid piety. Considerations more directly affective may be looked for in Father Pègues' next volume, which will treat of the Redemption.

CHURCH MUSIC in the Light of the "Motu Proprio." By the Rev. J. V. Predmore. The Seminary Press: Rochester, N. Y. 1925.

While the theme which Fr. Predmore discusses in his manual of Church Music admits no new interpretation or methods of conducting the liturgical chant, since the promulgation of the Pontifical Motu Proprio of Pius X twenty years ago, it gives new impulse and force to the Pontifical prescription by its clear and well defined indication of the practical way in which the laws of the sacred service and of devotional exercises in the Church are to be carried out. The duty of the individual pastor to safeguard the holy place against the inroads of secular and profane diversion, and to enforce the rules which aid the devotional spirit, is not merely reiterated here, but made easy by directions for the organization of church choirs, their upkeep, at rehearsals and through our schools. This is important. Rochester Seminary, whose imprint the manual bears, has from the very start been a strong and consistent leader in the movement of church-music reform; and the information gathered in this volume is the result of long and many-sided experiment. Choir-masters,

organists, teachers and singers will find *Church Music* a distinct and fresh help in their sacred task of making the liturgy revered and fruitful as an aid and adjunct to preaching the Gospel of Christ.

Literary Chat.

A devotional book ought to have some exceptional value if the French who are already so well furnished in that department should draw upon a foreign language for an additional supply. So one may ask why the Cardinal Archbishop of Paris procures the publication of a translation of *La Passione di Nostro Signore* by Cardinal de Lai (Bishop of Sabina). No more than a very short reading of the excellent French version (*La Passion de Notre Seigneur*) is needed to find that the reason consists in the exceptional strength of thought which pervades the original. The eminent author studied the Passion amidst the local conditions and the setting which he is thus enabled to give to his literal and at the same time profound interpretation of the Gospel narrative outlines a vivid *compositio loci* for his reflections. The work is explanatory and exegetical. It is learned and not at all hortatory. The devout reader himself will easily supply and apply the latter element. The book makes solid reading for Lent. (La Bonne Press, Paris, pp. 369).

Dr. E. J. Mahoney, of St. Edmund's College, Ware, England, gives a short account of the *Meaning and History of the Jubilee Year*. It is chiefly intended for those who can make the pilgrimage to Rome or who being cloistered and prevented from visiting the great Basilicas of the Holy City, wish to gain the Indulgence this year. For the great majority of the faithful it indicates the method to be followed when a general extension, likely to be promulgated for the year 1926, makes the Jubilee available everywhere. However, special faculties and privileges for this need to be published at some future date. (Burns, Oates and Washbourne, London).

Finely illustrated histories of local parishes are being issued from time to time, especially on occasions of centenary and golden Jubilee celebrations in different parts of the United States and Canada, which do credit to the Catholic activity of pastors and people. One of the most recent examples of pastoral zeal during the past hundred years comes to us in a sketch of *Saint John's Parish of Canton, Ohio*. It is written by the present pastor, the Rev. E. P. Graham, to mark the consecration of the church last year. The first Mass in that parish was celebrated in 1817 under an old oak tree which had remained the landmark of earlier graces until 1906, when a thunderbolt quieted a dispute among the citizens whether the old tree was to remain or give way to civic improvements for the local population. The book is a good example of how parish histories are properly preserved for the edification of posterity.

An equally fine specimen of recent parish history is the story of *St. Teresa's Parish, 1874-1924, of Brooklyn*, the city of churches. The volume is issued as a Golden Jubilee Memorial, under the direction of Monsignor Joseph McNamee, V.G., the present pastor. The illustrations are exceptionally fine, while the appointments of the entire series of buildings may well serve as a model of parish organization.

One of the things which the late Bishop of Salford did in the closing period of his life was to write a short foreword to the translation by E. Seton of the sketch of the life of Pius X and the wonders wrought through the intercession of the Holy Pontiff. The Italian original is from the pen of Fr. Galloni, S.J. The chief value of the booklet lies in the

description of the authenticated miracles the working of which has merited for the saintly Pontiff the title of "the Pope of favors". Bishop Casartelli himself mentions one of those marvels which is probably the least wonderful of the many narrated in the brochure. The Bishop had assisted at a Mass celebrated in a convent chapel in Rome by a venerable Greek prelate. After the Mass the latter told in great simplicity the following story. He had suffered from cataract of the eyes, which rendered reading impossible, and was paralyzed down his left side. "When I entered the Holy Father's presence," the priest tells, "I said: 'Holy Father, will you breathe on my eyes and draw your hand down my left arm and side?' He did so and immediately my sight returned, together with the use of my left arm and hand. You have seen," he added, "that I was this morning able to read all the prayers of the Mass and to use the chalice and perform the other manual acts without the least difficulty." Steps are being taken toward the beatification of Pius X, and the sketch of his life with the appended prayers will no doubt serve the worthy cause. The English translation is issued by Bann & Co., Rochdale, England.

The Conquest of Heaven by Perfect Charity and Contrition is the title of a beautiful little volume by Fr. Rouvier, S.J. It is worthily translated by a Sister of the Sacred Heart and Lawrence Drummond, LL.D., of Quebec. The aim is to make the way to salvation simple and relatively easy, through the motive and practice of divine love and sorrow for sin. *Amor facit sarcinam levem.* This the booklet proves and persuades. (Pp. 182, John Murphy Co., Baltimore).

Selections from the works of Cardinal Newman have recently been edited with introduction and valuable notes by Professor George N. Shuster of Notre Dame University. The volume entitled *Newman: Prose and Poetry* is published in a neat pocket format (pp. 220) by Allyn and Bacon (Boston). Passages characteristic of Newman's mind and heart as well as his matchless style are drawn from *Callista* and *The Idea of a University*. There are also two sermons, some shorter pieces, and the poems *The Pillar and the Cloud*, and *The Dream of Gerontius*. The book should find a place in the classes of literature of our high schools, colleges and preparatory seminaries.

Nuns and their convent school girls will welcome the sequel to *Mary Rose at Boarding School*, by Mary Mabel Wirries, entitled *Mary Rose, Sophomore*. (New York: Benziger Bros.). The new story moves on a higher plane of academic studies; which, however, while they receive a just share of attention at St. Angela's, are not so arduous as to leave no room for play. Nevertheless, all is not sunshine even there. Mary Rose gets the mumps at a very inopportune time, and she almost freezes to death in a snow storm. So thrills are not wanting. But on the whole the atmosphere is bathed in the true joy of innocence and simplicity. The story, like its predecessor, is one which both pupil and teacher will be the better and the happier for reading.

Sister Mary Martha was a domestic Sister in the Visitation Order at Chambéry, France, whom God seems to have raised up to spread devotion to the Wounds of Jesus Christ. Born near Chambéry in 1844, she died in the monastery there in 1907. Without any distinctive natural gifts, she was the subject of marvellous communications and ecstatic experiences relating to her "mission" of propagating that devotion. A brief sketch of her life has been published in Chambéry and has recently been translated into English by the Sisters of the Visitation of St. Louis. It will serve to extend and intensify devotion to our Lord's Passion. The paper-bound booklet can be obtained for a small sum at the Academy of the Visitation in that city.

Readers in quest of a clear-cut explanation of liturgical rites, their history, characteristics, and importance, will find just what they want in a slender pamphlet (pp. 35) recently

published by the C. T. S., London. The title is *Eastern Catholics;* the author is W. L. Scott, K.C., of Ottawa. It is a *multum in parvo* of the Eastern Uniat customs. There is also an appendix on the Schismatic Churches.

Under the title, *The Forgotten Paraclete*, has been rendered into readable English by E. Leahy and edited by Fr. Henry, S.J., a translation of a small treatise on devotion to the Holy Ghost — *Le Divin Méconnu*—by Monsigneur Landrieux. Whatever comes from the pen of the learned Bishop of Lyons is sure to be both solid and inspiring. The neat little booklet will be welcomed by devout souls eager to foster devotion to the Holy Ghost. (Pp. 145. Benziger Bros., New York.)

Among the missionary activities in the United States the propaganda of Christian Instruction inaugurated and maintained by Monsignor Victor Day in his Correspondence Courses and catechetical publications holds a prominent place. For priests, especially in the rural districts, *An Explanation of the Catechism* just issued by the Independent Publishing Company of Helena, Montana, will prove more than simply an explanation of the Apostles' Creed. It is throughout interwoven with homely illustrations taken from everyday life around us, and thus applies the principle of Christ's teaching in parables. The priest has here an excellent manual for converts of the working classes as well as for young folk who are to be taught the practice of their religion on the sound basis of reason. It is moreover a mine of information which the preacher may use in church and in the street, without seeming to repeat platitudes which, however true, weary by their callous repetition.

The poetry which comes out of the hearts of our Catholic convents as a rule does not claim more for its art than the grace that swings our thoughts and aspirations heavenward. But this happens to be the strongest and highest force to make verse immortal if not classic. By this standard we measure the Davidic Psalter and the sweet love songs of St. Bernard as well as the threnodies of Jacopone. The "Ave Maris Stella," "Jesu dulcis memoria," and the "Dies irae" or the "Stabat Mater dolorosa," live in more memories and hearts than the poems of Homer, Virgil, or Shakespeare and Tennyson.

A fine example of musical devotion in which serious thought, spiritual love, and the lyric of wholesome grace combine, comes from Sister Mary Madeleva of the Congregation of the Holy Cross, under the caption of *Knights Errant and other Poems*. (D. Appleton and Co., New York) with the initial suggestion "To My Favorite Author".

"Dear God,
Herewith a book do I inscribe and send
To Thee Who art both its Beginning and its End;
A volume odd,
Bound in some brief, allotted years,
And writ in blood and tears;
Fragments of which Thou art the perfect whole
Book of my soul.
Break Thou the sealing clod
And read me, God."

The lines picture a soul intent on the Divine Maker's works within and without, caressing the scars of wounded creatures and pouring upon them the balm of the Father's affection. Every step in the walks through the enclosed garden of the Spouse notes the traces of the Lover. There is meditation and the germs of holy resolve in all that Sister Madeleva sings.

Sacred Poems by M. S. Pine, who hides behind the veil of Our Lady of the Visitation, breathes the fragrance of devout and loving memories of St. Jane Chantal and St. Francis de Sales. It is especially the spirit of the latter whose holy life and rule kindle a warmth of affection for the things of God, whence spring flowers of childlike attachment proclaiming the charms of the Divine Lover. All through these verse the spell of gratitude for what religion alone can offer catches the reader from the utter-

ances eager to sound the note of affection for the Father and for all who follow in the Virgin train. It is the religious herald of the saintly Benigna Consolata Ferraro, the Pearl of Como, whom we find here weaving her garlands of praise that cause a longing for Paradise. The mood is not always equal, but joy issues throughout from a heart that is

"A nest
Where loving thoughts, like birds,
On spirit wing
Do sing
The live-long day
Their warblings blest."

The author has given us on former occasions priestly biographies of such moderns as the Ven. John Bosco, Apostle of Youth, and of the priest-poet Fr. Tabb, that help us to appreciate the beauty of St. Francis de Sales. In these *Sacred Poems* she strengthens that appreciation. (Georgetown Visitation Convent, Washington, D. C.)

Among recent homiletic publications we have *Three Minute Homilies* by the Rev. Michael V. McDonough. They are intended, as the title indicates, for the Sunday Masses which follow one another at brief intervals. They cover the full cycle of the ecclesiastical year, including the chief feasts. Each homily is preceded by the full text of the Gospel of the day, which furnishes the topic for the homily. (Benziger Brothers, New York, Cincinnati, Chicago.)

Similar in scope and form is *In the Footsteps of the Master*, though presented as meditations on the Gospels of the ecclesiastical year, published originally in Italian by the Society of St. Jerome for the Diffusion of the Gospel. The matter is well translated by Dr. Francis Spellman, and less conventional than the usual reflections found in such summaries. The predominant use of Scripture, including the Old Testament, marks these meditations as useful for the preacher. (The Pilot Publishing Company: Boston).

The Augustinian Father John A. Whelan, whose previously published sermons have been favorably reviewed in these pages, has given us a fresh volume, equally rich in matter and model in form. They are fully elaborated discourses on a dozen subjects, including the eternal truths, education, personal sanctification, and popular errors. But they are well written and approach the oratorical style of the great preachers of the last century, though not wanting in the didactic element. Each sermon is preceded by a synopsis which allows one to transform the matter for individual use in place of mere memorizing. (Benziger Brothers: New York, Cincinnati, Chicago).

The same firm issues *The Mysteries of the Faith—The Redemption*, written originally by St. Alphonsus Liguori and translated by the late Bishop Coffin. The subject centres chiefly around the Passion of Christ and offers material for Lenten devotion. There is also a Novena to the Sacred Heart.

Books Received

THEOLOGICAL AND DEVOTIONAL

OUR TRYST WITH HIM. By The Very Rev. Mgr. J. L. J. Kirlin, Diocesan Director of the Priests' Eucharistic League in Philadelphia. Author of *One Hour With Him*, etc. New York: The Macmillan Company. 1925. Pp. 192. Price $1.60.

THEOLOGIAE MORALIS PRINCIPIA, RESPONSA, CONSILIA. Tomus II: De Virtutum Exercitatione; Tomus III: De Personis, de Sacramentis, de Ecclesiae Praeceptis et Censuris; Tomus IV: De Castitate et Vitiis oppositis cum parte Morali de Sponsalibus et Matrimonio. Arthurus Vermeersch, e S. I. Doctor Juris Canonici et Scientiarum Politicarum Theologiae Moralis Pro-

fessor in Pont. Universitate Gregoriana. Charles Beyaert, Bruges, Belgique. Romae (19): Università Gregoriana; Parisiis (6); A. Giraudon. Pp. xvi-636; xvi-803 et vii-139-4*. (*Museum Lessianum:* Section Théologique.) Prix: II, fr. 27; III, fr. 35; IV, fr. 6.

JESUS THE MODEL OF RELIGIOUS. Meditations for Every Day of the Year. By a Religious of the Congregation of St. Charles Borromeo. Translated by a Sister of Notre Dame (Cleveland, Ohio). Volume I: From Advent to Pentecost; Volume II: From Pentecost to Advent. Frederick Pustet Co., Inc., New York and Cincinnati. 1925. Pp. xvii-695; xviii-820. Price 2 vols. $7.50.

THE CLOUD OF UNKNOWING, AND OTHER TREATISES. By an English Mystic of the Fourteenth Century. With a Commentary on the Cloud by Father Augustine Baker, O. S. B. Edited by Dom Justin McCann, Monk of Ampleforth. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. lii-406. Price $1.65, net.

ORGANIZING THE PARISH FOR CONCERTED ACTION. Issue No. 21 of the O. S. O. 1923 Parish Information Service. By Y. M. S. State Office: Effingham, Ill. Pp. 32. Price $0.50 each.

SAYINGS OF THE SERAPHIC VIRGIN, ST. CATHERINE OF SIENA, arranged for Every Day in the Year. By a Gleaner mid God's Saints. With an Introductory Essay by Abbot Ford, O. S. B. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. xxi-126. Price $1.75, net.

TALKS WITH OUR DAUGHTERS. By Sister M. Eleanore, C. S. C., Ph.D., St. Mary's College, Notre Dame, Ind. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 128. Price Cloth net $1.25; Ooze Lea. net $2.00.

CHURCH MUSIC. In the Light of the Motu Proprio. A Guide for the Catholic Choirmaster and Organist. By the Rev. George V. Predmore. The Seminary Press: Rochester, N. Y. 1924. Pp. 82. Price ——.

CHRIST AND THE CRITICS. A Defence of the Divinity of Jesus against the Attacks of Modern Sceptical Criticism. Translated from the Original German By John L. Stoddard, Author of *Rebuilding a Lost Faith*. Volume II. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. vi-457. Price $5.00, net.

HISTORICAL

HISTORY AND LITERATURE OF CHRISTIANITY, from Tertullian to Boethius. By Pierre de Labriolle, Professor at the Faculté des Lettres, Poitiers. Translated from the French by Herbert Wilson. With Introductory Foreword by His Eminence Cardinal Gasquet. New York: Alfred A. Knopf. 1925. Pp. xxiii-555. Price ——.

LIFE AND LETTERS OF JANET ERSKINE STUART, Superior General of the Society of the Sacred Heart. 1857 to 1914. By Maud Monahan. With an Introduction by His Eminence Cardinal Bourne, Archbishop of Westminster. With Illustrations. New Impression. Longmans, Green and Co., New York, London, Bombay. Pp. xii-524. Price $3.50, net.

SAINT FRANCOIS XAVIER. Conditions et Méthodes de Son Apostolat. Par Alexandre Brou. Charles Beyaert, Bruges; Paris: A. Giraudon; Bruxelles: A. Dewit. 1925. Pp. viii-86. Prix 4.50 fr. Museum Lessianum—Section Missiologique.

UN JÉSUITE BRAHME. Robert de Nobilis, S. I., 1577-1656. Missionnaire au Madure. Par Pierre Dahmen, S. I. Museum Lessianum—Section Missiologique. Charles Beyaert, Bruges; Paris: A. Giraudon, Bruxelles: A. Dewit. 1924. Pp. x-104. Prix 5 fr.

"ONCE UPON A TIME". Being The Life or Adrian Ignatius McCormick of the Society of Jesus. By David P. McAstocker, S.J. 1924. The Stratford Co.: Boston, Mass. Pp. vi-238. Price $2.50.

CHAPTERS IN SOCIAL HISTORY. By Henry S. Spalding, S.J., Formerly Professor of Ethics and Sociology at Loyola University, Chicago, and St. Xavier College, Cincinnati; Member of the American Sociological Society; Author of *Introduction to Social Service, Talks to Nurses,* etc. D. C. Heath and Co., Boston. Pp. xv-457.

L'EVOLUTION HOMOGÈNE DU DOGME CATHOLIQUE. Deuxième édition. Tome I-II. Fr. F. Marin-Sola, O. P., Maître et Théologie, Professeur de Dogma à l'Université de Fribourg (Suisse). Fribourg, Suisse. Imprimerie et Librarie de L'œuvre de Saint-Paul. 1924. Pp. xvi-535; vii-375.

ADRIAN FORTESCUE. Memoir. By John G. Vance and J. W. Fortescue. Burns, Oates & Washbourne, London. 1924. PP. viii—62. Price, $3.35 *postpaid.*

HISTORY OF PARISHES OF DIOCESE OF ROCKFORD, ILLINOIS. By the Rev. Cornelius J. Kirkfleet, Ord. Praem., author of *History of St. Norbert* and *Life of Archbishop Feehan.* Profusely illustrated. John Anderson Publishing Co., Chicago. Pp. xv—495.

CHAPLAINS' SCHOOL BULLETIN. Published by Members of Chaplains' School, 8 September—4 December, 1924. Tenth Session. Fort Leavenworth, Kansas. Pp. 32.

LE CONFERENZE AL LATERANO. Marzo—Aprile, 1922. Pontifico Seminario Rom. Maggiore. Roma: Tipografia Pontificia. 1923. Pp. 178. Prezzo, 12 *L.*

UN AMICO DEL CARD. POLO: ALVISE PRIULI. Sac. Dott. Pio Paschini, Prof. di Storia Ecclesiastica. (*Lateranum,* Pubblicazioni del Pont. Seminario Romano Maggiore, N. 2.) 1921. Pp. 164. Prezzo, 6 *L.*

LITURGICAL.

ORDO DIVINI OFFICII recitandi Missaeque Celebrandae juxta Kalendarium Ecclesiae Universalis nuperrime reformatum in Usum Provinciarum Baltimor., Neo-Eborac., Boston., Philadelph. pro Anno MCMXXV. Fr. Pustet et Soc., Neo-Eboraci et Cincinnati.

MISSA IN HONOREM IMMACULATAE CONCEPTIONIS B. V. M. ad quattuor voces inaequales cum organo. By J. Lewis Browne. Composed for One Hundredth Anniversary of Diocese of Cincinnati. John Church Co., Cincinnati, New York and London.

CATHOLIC LITURGY. Its Fundamental Principles. By the Very Rev. Gaspar Lefebvre, O.S.B. Translated by Benedictine of Stanbrook. Benziger Bros., New York, Cincinnati, Chicago. 1924. Pp. xvii—294. Price, $2.25 *net.*

MISCELLANEOUS

AUSTRALIAN CATHOLIC DIRECTORY FOR 1925, containing the Ordo Divini Officii, the Fullest Ecclesiastical Information and an Alphabetical List of the Clergy of Australasia. William Brooks & Co., Ltd. Pp. lxxxvi-334.

KING HENRY THE FOURTH. Part. II Introduction and Notes by Henry Norman Hudson, LL.D. Edited and revised by Ebenezer Charlton Black, LL.D. (Glasgow). Ginn & Co., Boston. Pp. lxv-164. Price $0.56.

SEGUNDAS LECCIONES DE ESPANOL. Por Carolina Marcial Dorado, Assistant Professor of Spanish, Barnard College. Ginn & Company, Boston. Pp. x-334. Price $1.24.

A FRENCH GRAMMAR. *Simple and Complete.* Arranged on New Lines with Middle Index and a Synopsis providing a Full Résumé of the Grammar for use in the Correction of Written Work and for Review Purposes. By F. Lister, B.A. (Oxon.), L. ès L. (Paris), Senior French Master, St. Dunstan's College, Catford, S.E. Ginn and Company, Boston. Pp. iii-56. Price $0.80.

FRENCH GRAMMAR CAHIER. Arranged on New Lines With Middle Index. By F. Lister, B.A. (Oxon.), L. ès L. (Paris), Senior French Master at St. Dunstan's College, Catford, S.E. Ginn & Co., Boston. Pp. iii-61. Price $0.52.

HELPS FOR THE STUDY OF OUR CONSTITUTION. By Grace A. Turkington, Author of *My Country, Community Civics*. Ginn & Co., Boston. Pp. v-153. Price $0.40.

ADVANCED EXERCISES IN ENGLISH. By Roy Davis, Professor of English, Boston University, College of Business Administration. Ginn & Co., Boston. Pp. 100. Price $0.64.

CATHOLIC MEDICAL MISSIONS. Edited and Compiled by Floyd Keeler. With Preface by the Rev. R. H. Tierney, S.J. New York: The Macmillan Company. 1925. Pp. 22. Price $2.50.

MARY ROSE, SOPHOMORE. By Mary Mabel Wirries. Author of "Mary Rose at Boarding School". Benziger Brothers., New York, Cincinnati, Chicago. 1925. Pp. 176. Price $1.00 net.

CATHERINE. By Sophie Maude, Author of *A Child Countess, The Hermit and the King*, etc. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 248.

HEALTH. Public and Personal. By Ralph E. Blount, Waller High School, Chicago. Allyn & Bacon, Boston. Pp. x-316. Price $1.20.

SAFEGUARDING CHILDREN'S NERVES. Handbook of Mental Hygiene. By James J. Walsh, M.D., Ph.D., Sc.D., Professor of Physiological Psychology, Cathedral College, New York; and John A. Foote, M.D., Professor of Diseases of Children, Georgetown University Medical School, Washington, D. C. With Foreword by Hon. Herbert Hoover. J. B. Lippincott Co., Philadelphia and London. Pp. ix-272. Price, $2.00.

NEWMAN: PROSE AND POETRY. Edited with Introduction and Notes by George N. Shuster, Professor of English, Notre Dame University. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. Pp. xxvi—196. Price, $0.60.

CHEMISTRY FOR BOYS AND GIRLS. By Carlotta C. Greer, Head of Department of Foods and Household Management and Instructor in Chemistry, East Technical High School, Cleveland, and J. Cora Bennett, Instructor in Chemistry, East High School, Cleveland. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco. Pp. xvii—776—68. Price, $1.80.

FATHER TIM'S TALKS WITH PEOPLE HE MET. By C. D. McEnniry, C.SS.R. Vol. V. B. Herder Book Co., St. Louis. Pp. 185. Price, $1.00.

SACRED POEMS. By M. S. Pine. Illustrated. Published for Georgetown Visitation Convent, Washington, D. C. 1924. Pp. 320. Price, $2.50.

VALLEY OF PEACE. By Lida Coghlan, author of *Waters of Lethe*. B. Herder Book Co., St. Louis and London. 1925. Pp. 275. Price, $1.50.

ADDRESS TO FRIENDS OF CATHOLIC EDUCATION IN CITY OF PHILADELPHIA. St. Joseph's College, Philadelphia. Christmas, 1924. Pp. 20.

PRIMARY LESSONS IN METHOD OF USING VOICE IN SPEAKING AND SINGING. By the Rev. Francis J. Butler. Thos. J. Flynn & Co., Boston. 1924. Pp. 98 Price, $1.00 *net*.

LE ROC-AUX-MOINES. By Florence O'Noll. Paris: Maison de la Bonne Presse. 1924. Pp. 253. Prix, 2 *fr.* 30 *franco*.

SOUVENIR PROGRAMS. Commemorating Parish History and Personages. Issue No. 16 of the O.S.O., Parish Information Service by Y. M. S. State Office Effingham, Ill. 1923. Pp. 24.